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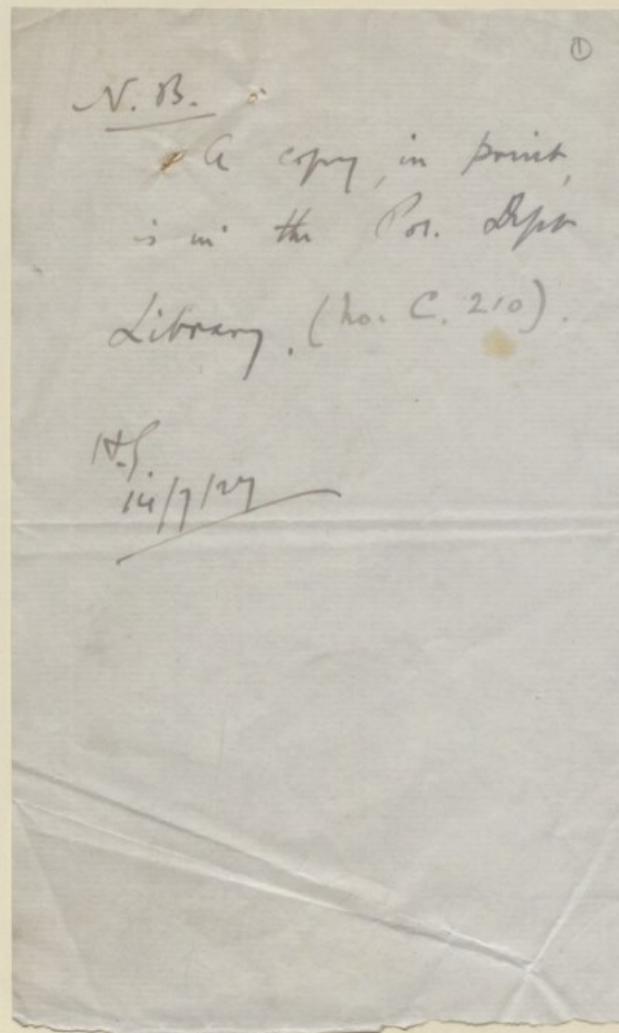
<b>Reference</b>	Mss Eur F126/59
<b>Title</b>	Drafts of memoranda and reports on Lewis Pelly's journey to Riyadh
<b>Date(s)</b>	c 1865-1927 (CE, Gregorian)
<b>Written in</b>	English in Latin
<b>Extent and Format</b>	1 file, 11 items (77 folios)
<b>Holding Institution</b>	British Library: India Office Records and Private Papers
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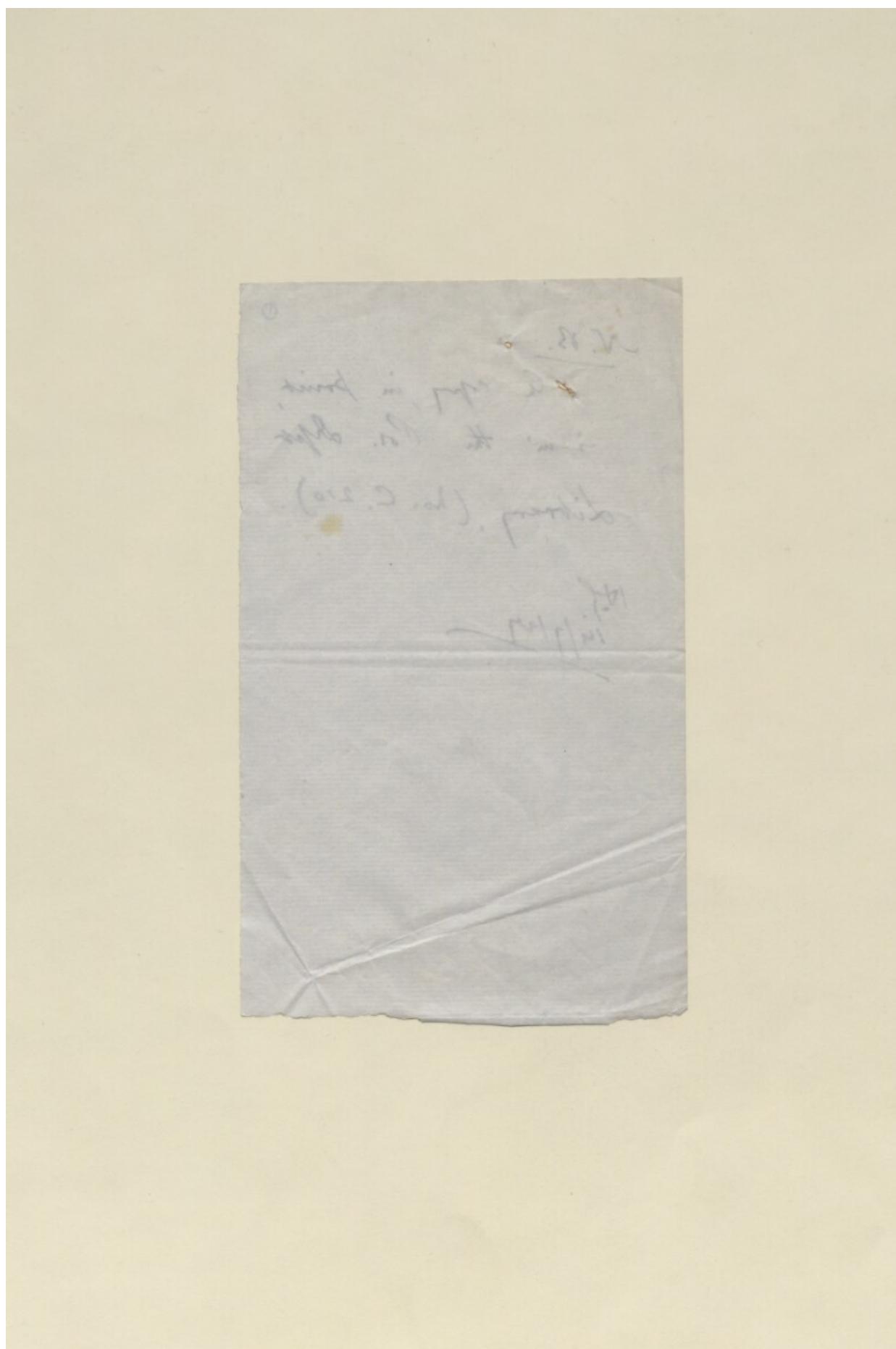
#### About this record

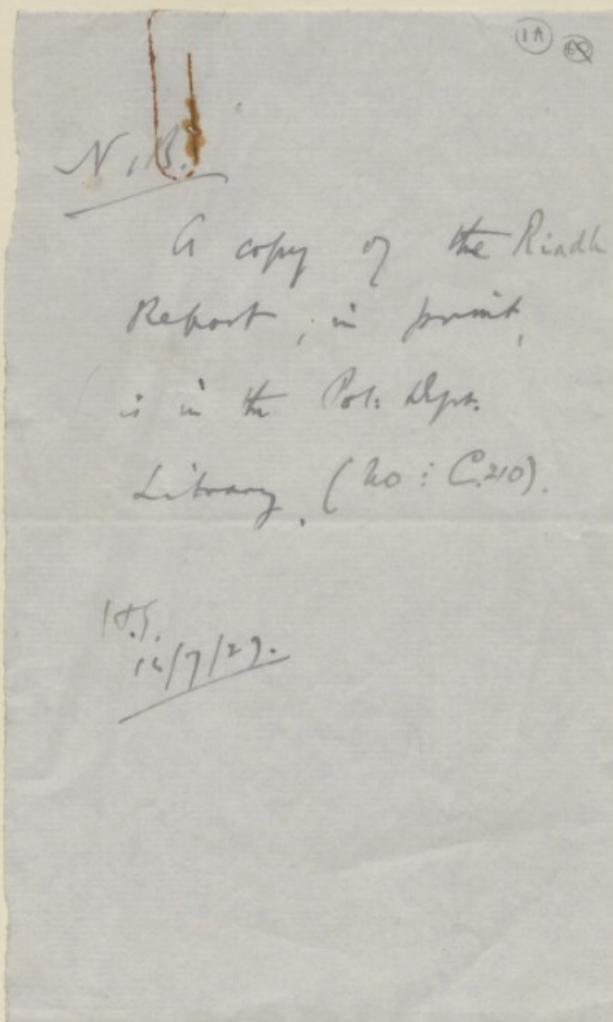
The file contains memorandums, draft reports, notes and sketches made by Lewis Pelly during his visit to Kuwait and journey to Riyadh January to March 1865.

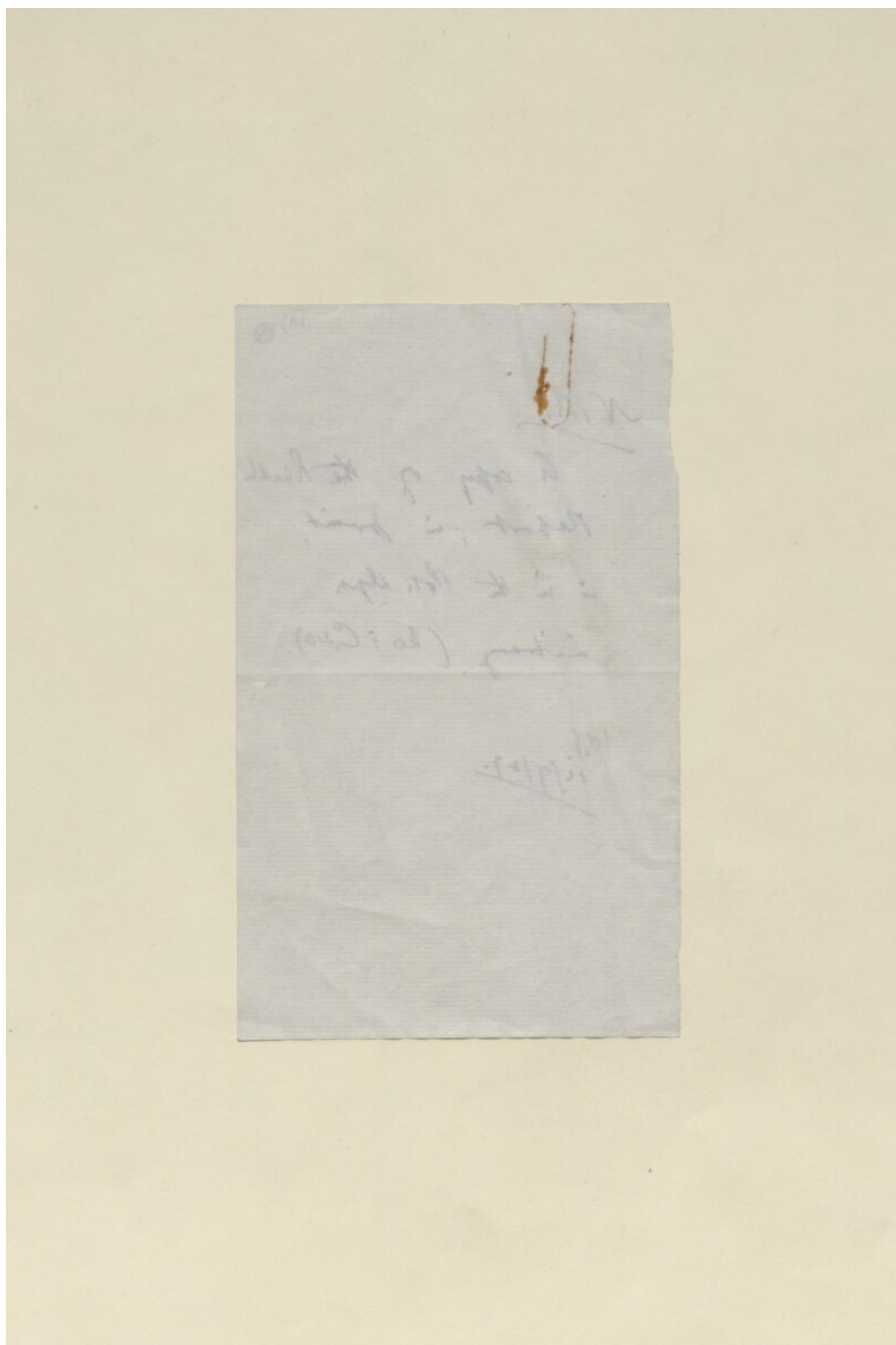
These papers include a history of the Shatt al-Arab watercourse; the history of the Sebail tribe of Qatif; notes relating to questions of sun and fire worship; a description of the coastline from al-Qatif to Kuwait and onward journey to Riyadh; notes on Muhammad ibn Sa'ud and Faisal ibn Turki al-Sa'ud; and notes on trade between Kuwait and inland Nejd [Najd]. Some of the contents of these papers were used in the reports Lewis Pelly submitted to the Government of Bombay on his journey.

Two cover notes (folios 1 and 1A) are also included in the file and relate to reports written by Lewis Pelly, copies of which can be found in the Political Department Library - only one report is named, Pelly's Riadh [Riyadh] report. The two notes are dated 14 July 1927.











1 (2)

The Tigris & Euphrates unite  
at a point called Korna,  
& tradition asserts that this was  
the veritable Eden: Be that  
as it may, nothing could be  
more dreary than this southern  
most point of Mesopotamia -  
a desolate marshy plain  
stretching far as the eye can  
reach, & infested only from  
time to time, by a few tents  
of squalid Arabs, or by the



movement of the wild hog, as he grubbs up the roots of the scrub brushwood, or walls himself by splashing ~~for~~ in the swamps -

From Korna to the head of the Persian Gulf, the wild hog flood of the two great rivers is known as the Shat el Arab; a noble tidal river ~~flowing~~ brimming to the exact level ~~the~~ of its rich banks, & skirted its



(3)

Almost throughout, with the  
finest date groves that the  
world knows. The soil, it  
is the native proverb, is  
very golden, & bears marks of  
ancient magnificent irriga-  
tion works: at present  
however there is no  
irrigation, all bottom  
behind the belt of date  
groves is desert. Basrah  
the most famous city on  
its right bank, is desolate



& yearly falling off in popula-  
tion; its vaulted bazaars  
almost tenanted, its desolated  
mosques crumbling bit by bit,  
its flat-roofed houses built  
for privacy, yet everywhere  
overlooked & its people <sup>so</sup> recklessly  
idle that the traveller  
wonders how the town ever  
got built & whether  
any thing has ever been  
finished or repaired



(1) (4)

Northward & inland from  
Basreh, lies Zobair, the  
ancient Buss Basrah,  
now utterly in ruins, & sur-  
rounded on all sides by  
a howling wilderness. A little  
to the South of Zobair, lies  
a creek navigable for large  
craft, & the port former  
port of Zobair. In these days  
unlucky for the solitary mast  
of some wood or hay boat  
fishing still in the creek



but a few miles down, on its  
Porter shore stands a denuded fort called Mongassur.  
This in the middle of last  
century was the stronghold  
of the sea chief who pirated  
the mouths of the Shat el  
Arab plundering or levying  
black mail from all  
craft passing to & fro the  
Persian Gulf. About eighty  
years ago however the Turkish



its government attacked <sup>(5)</sup>  
Moughusseir & expelled its  
inhabitants. These with their  
belongings & families took to  
their boats, & sailing down  
the creek, landed on the  
southern side of a spacious  
harbour which lies at the  
creek's entrance. Here they  
had to defend themselves  
against the frequent attacks  
of the Bedouins of Central



Arabia who during the winter, wander with their flocks camels & horses from the colder Highlands of Central Arabia to the shores of the Persian Gulf in search of pasture & plunder. By degrees the immigrants reared a wall of defence almost parallel with the sea shore & around enclosing their settlement



<sup>3</sup> They abandoned their old <sup>⑥</sup> predatory habits, built boats opened a trade with the Persian Littoral, Muscat, & the best port of India invited the Bedouins to exchange their ghee & horses, for coffee, rice, foods and arms & in the end created a thriving township of some twenty thousand inhabitants - they called the town Khote or Koweit.



which means the fort or  
little fort but foreigners called it frame because  
it was located on the shore of  
of that ancient Chaldean  
harbour known where stood the  
giants It was the  
old sacred bay from which  
the trade of the East was  
carried on to & from the  
city of Ur -  
The government of Kuwait left



became patriarchal, the  
chief Sheikh & the Kaza  
sat daily in the gateway  
of the town, to welcome  
strangers & to hear complaints  
taxes here unknown but  
traders & others made gratuities  
to the chief according to their  
success & their profits. one  
wholesome rule obtained  
that all arrears should be  
paid off at the gateway: for



the rest there was little  
punishment, & little need  
of any: fresh water was  
scarce, but an Arab thinks  
even brackish water a luxury;  
like his camel he drinks  
rarely, & any water that  
like Inke coffee, is accepted  
with thanks to the Prophet.  
A fall of rain & locusts is  
an occasion for general  
despair & I have seen



H  
the entire town of Kowit,  
men, women, & children, turn  
out with shouts of delight  
at the bounty of Heaven in  
thus showering on them  
profusely, both meat &  
drink. The climate it is  
true was fiercely hot during  
the summer months, yet  
disease was almost unknown.  
Stomach or back ache was  
readily cured by passing hot  
a hot iron in was hot



uncommon for the Sheikhs or  
to take up themselves seen  
new lives at 90 & die at 120  
about 120 & here there  
this is the case the climate pro-  
can scarcely be considered the  
as prematurely exhaustive

It is now some months ago  
that I appeared in my  
steamer off the town of  
Korich I had determined  
in brief to pay the chief



sh, or Imam of the Wahabees<sup>⑨</sup>  
sent a visit in his own  
capitol Riad in the plateau  
of central Arabia. A polite  
proposal to this effect by  
the Imam himself had  
met with a discourteous  
rejection, a second offer  
to the Imam's slave governor  
Kutiff had forced that  
functionary into African  
broth but I have always  
been of opinion with



Baron Munchausen that  
an injurious man is hence  
without resource; & with  
failing, I resolved to set,  
steamed across to Kuwait, &  
~~hoisted my flag~~ &  
politely sent ashore to say  
I was some (presumably)  
a English pulling boat  
came along side & I welcomed  
on board the eldest son  
of the chief Sheikh of  
Kuwait together with my  
old friend Sheikh Gutayf



5  
bin Beddar brother sons &<sup>(10)</sup>  
following - After coffee & the  
usual compliment I proposed  
a visit to the shore & it was  
arranged that I should leave  
the following day & take up  
my abode in the guest  
apartments of the chief Sheikh  
accordingly the next morning  
I pulled on shore three  
honeycombed junks resting  
on logs of wood on the beach  
face me a blow & dangerous  
salute : Some Arab Mares



of good blood here standing  
with their grooms in the  
water so that I & my  
officers staff could mount - ly  
them from the boat; at  
the water's edge stood the  
chief's eldest son and  
immediately in front of  
the chief house threshold  
stood the chief himself in  
barefooted (since he never  
wears sandals) of Herculean  
proportions, about a hundred



Years of age his voice still  
tremendously loud & full  
~~desiring~~ for stopping suddenly  
- by from time to time  
- with an ~~the~~ interjectory  
Ah! something between the  
back of the base of the  
patriarch of the flock &  
a sudden blast & pause  
in a favorite Polka.  
The chief conducted me  
in my apartment & placed  
me at the head of a



table spread with meat.  
Meats & a beautiful meat  
breakfast. He sat himself  
on my right hand & did  
ample justice to the meal  
his sons & dependents sitting  
on the carpet with their  
backs close to the walls at  
the lower end of the room.  
The breakfast over the  
chief called for pipes & coffee  
from time to time a



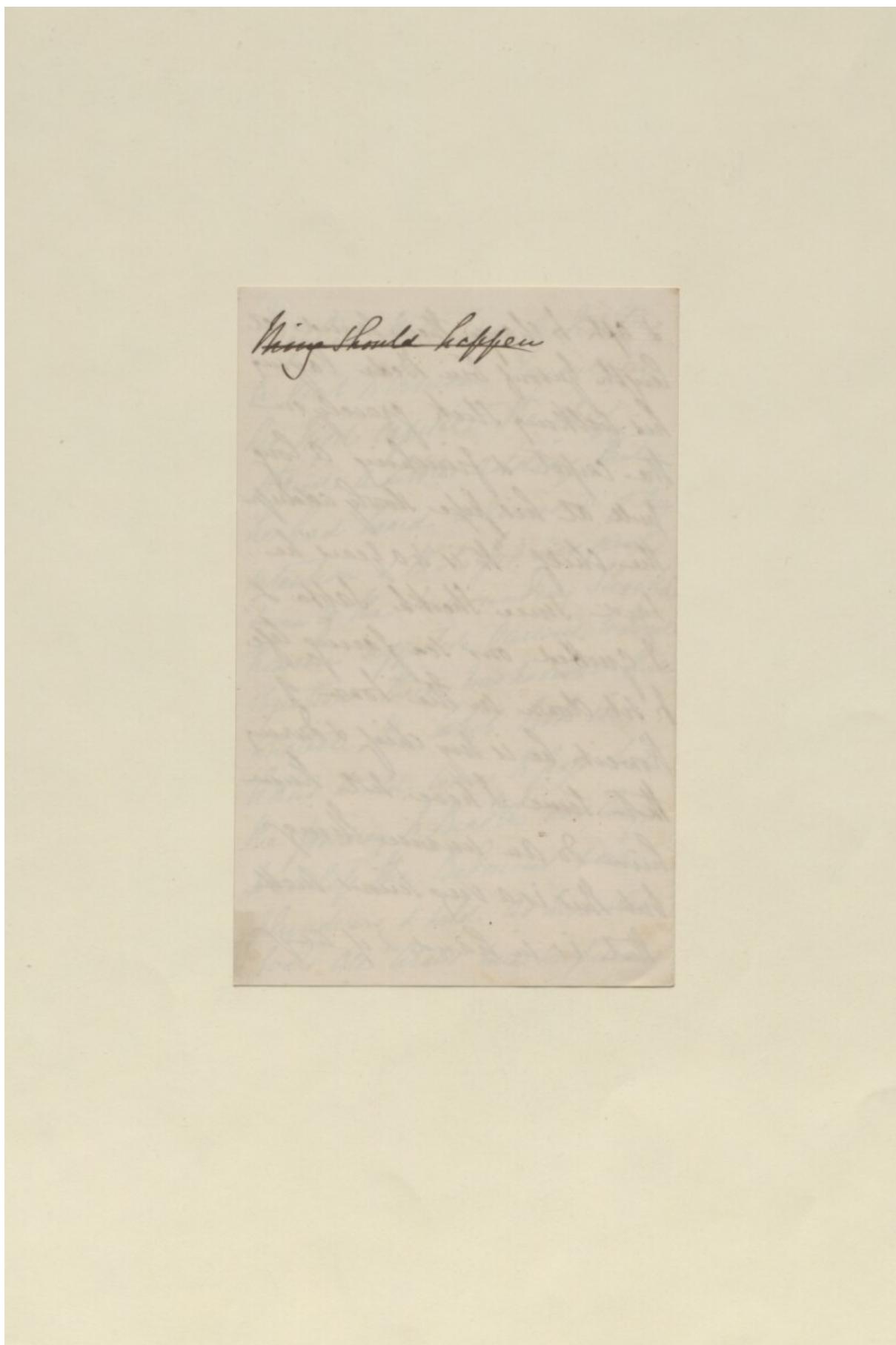
6  
Sheikh of the town would drop in give the salutation & take his seat, in like manner & without any ceremony or leave taking a guest would rise & retire for the Arabs are free from ceremony as their neighbours the Persians on the other side of the Gulf are ceremonious - The chief frequently reiterated his welcome to Howeit & assured me that his house & servants were entirely at my disposal Is there anything I could do for you he asked



I replied that I was meditating a visit & hence Scytal in his new capital. The chief had a little adding that he had heard a rumour of my intention & that for his part some of the surrounding Sheikhs however suggested various indirect objections. There was no doubt that whatever the Sahib took in hand would come to pass but how the journey to Kiedah was long that naturally the Bedouins were his plunderers & held as mountain but that all Arabs were suspicious.



... & aft h change their mind at  
length Yusouf bin Bedr laying  
his walking stick grovelly on  
the carpet & finishing a long  
pull at his pipe slowly addressed  
the chief "It is 40 years" he  
said since Sheikh Salta &  
I quitted our sea faring life  
& sit down in the town of  
Koweit he is my chief & during  
that time I have not known  
him do an unwise thing  
but this is a very serious matter  
that is in hand & if any

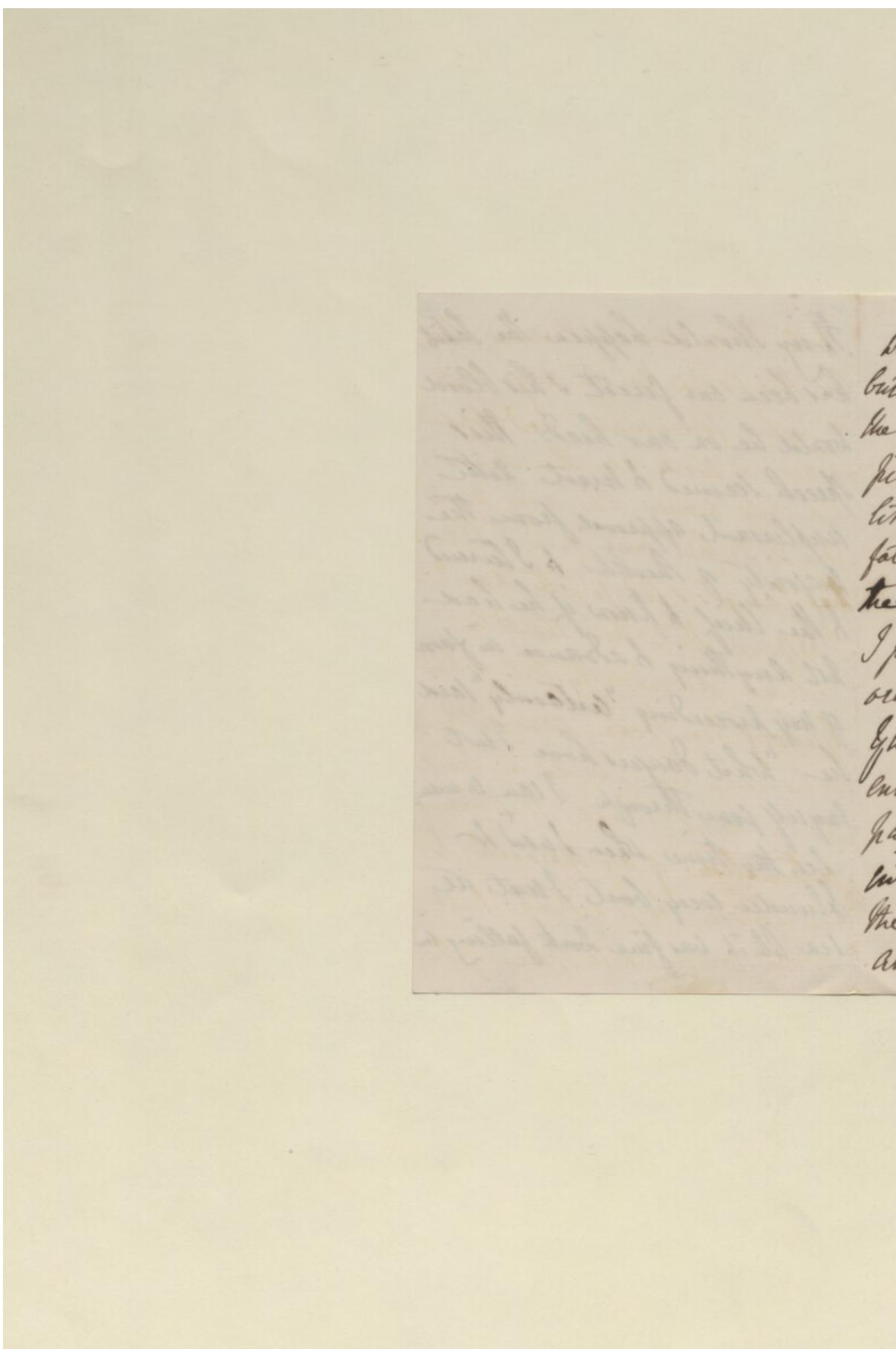




"They should happen the Saki  
has been our guest & his blood  
would be on our heads. His  
speech seemed to meet with  
unpleasant approval from the  
majority of Sheikhs & I turned  
to the Chief & know if he had  
not anything to advance in favor  
of my proceeding "certainly" said  
he "what dangers have I not  
already gone through. I can remember  
the time when I used to  
plunder every boat I met at  
sea & it was fine work falling in



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [14v]  
(26/80)**

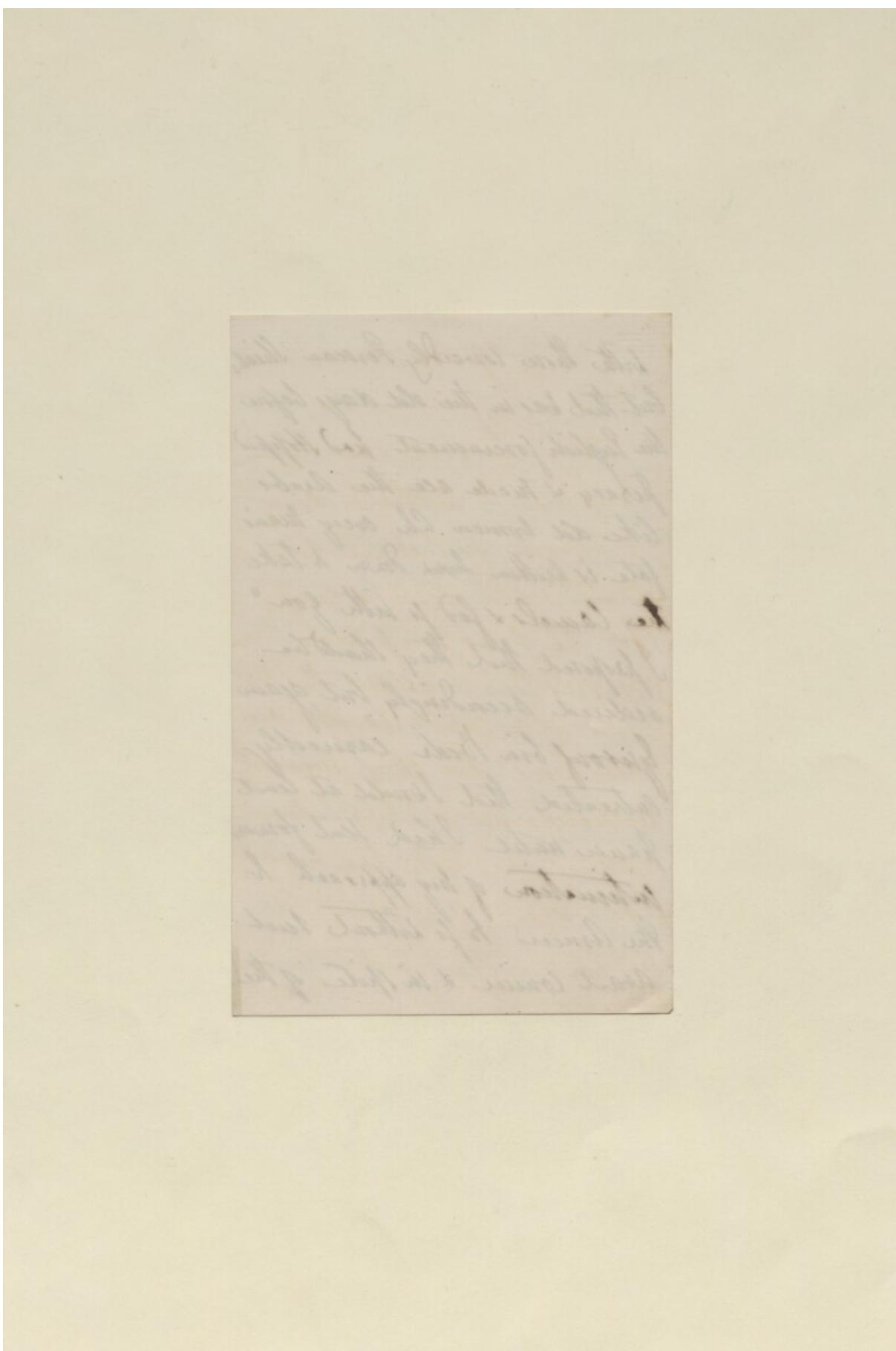




With those cowardly Persian <sup>15</sup> Sheiks  
but that was in the old day before  
the English government had stopped  
piracy & made all the Arabs  
like old women & every man's  
fate is written down & take  
the camels & go with you"  
I proposed that they should be  
ordered accordingly but again  
Yusuf bin Bedr earnestly  
entreated that I would at least  
pause until I had sent forward  
information of my approach to  
the Ameeer & without such  
a short courier & in spite of the



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [15v]  
(28/80)**

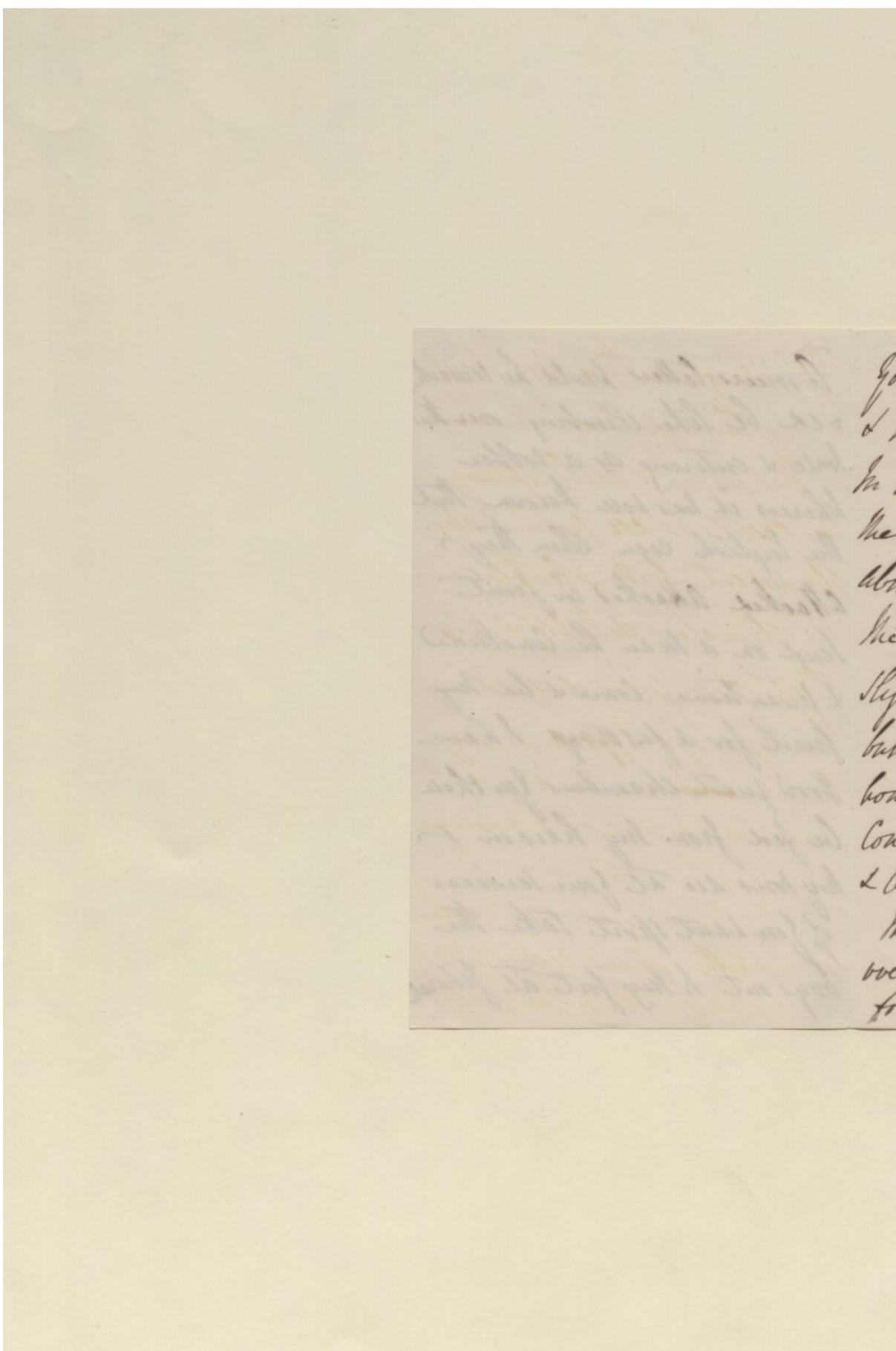




8  
A mere letter would be remiss  
as it can be like climbing over the  
bale & entering as a robber  
whereas it has been known that  
the English even when they  
attacked attacked in front  
and on a man he concluded  
In meantime come & be my  
guest for a few days I have  
provided chambers for there  
be fed from my harem &  
my sons are at your service  
if you want sport take the  
boys out by my foot at Jherak



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [16v]**  
**(30/80)**

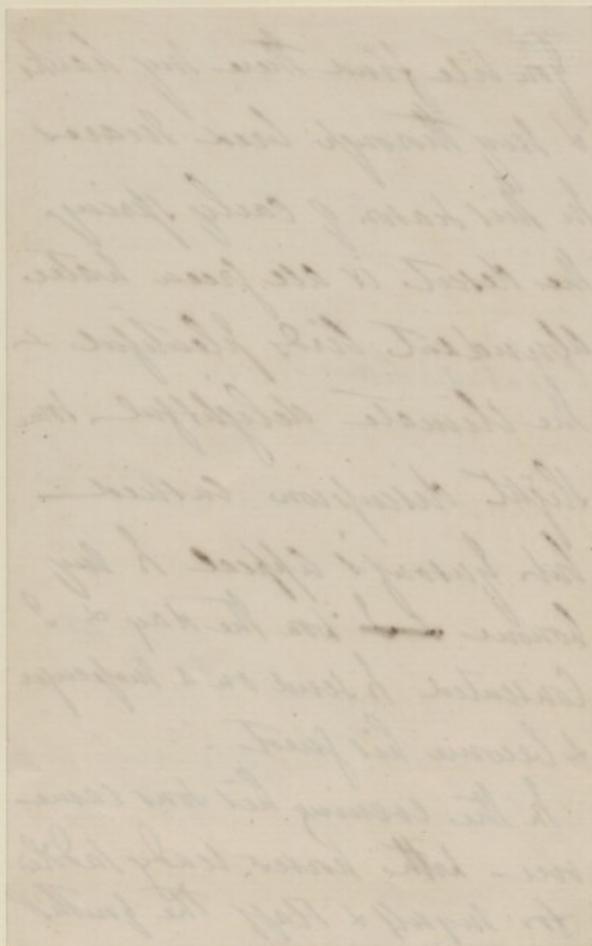




You will find there my horses  
& my thorough breed mares  
In this season of early spring,  
the desert is all green water  
Abundant birds plentiful &  
the climate delightful some  
slight discussion ensued  
but Yusouf's appeal to my  
honour ~~I~~ was the day & I  
consented to send on a messenger  
& become his guest.  
In the evening his sons came  
over with horses ready saddled  
for myself & staff the youths



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [17v]  
(32/80)**





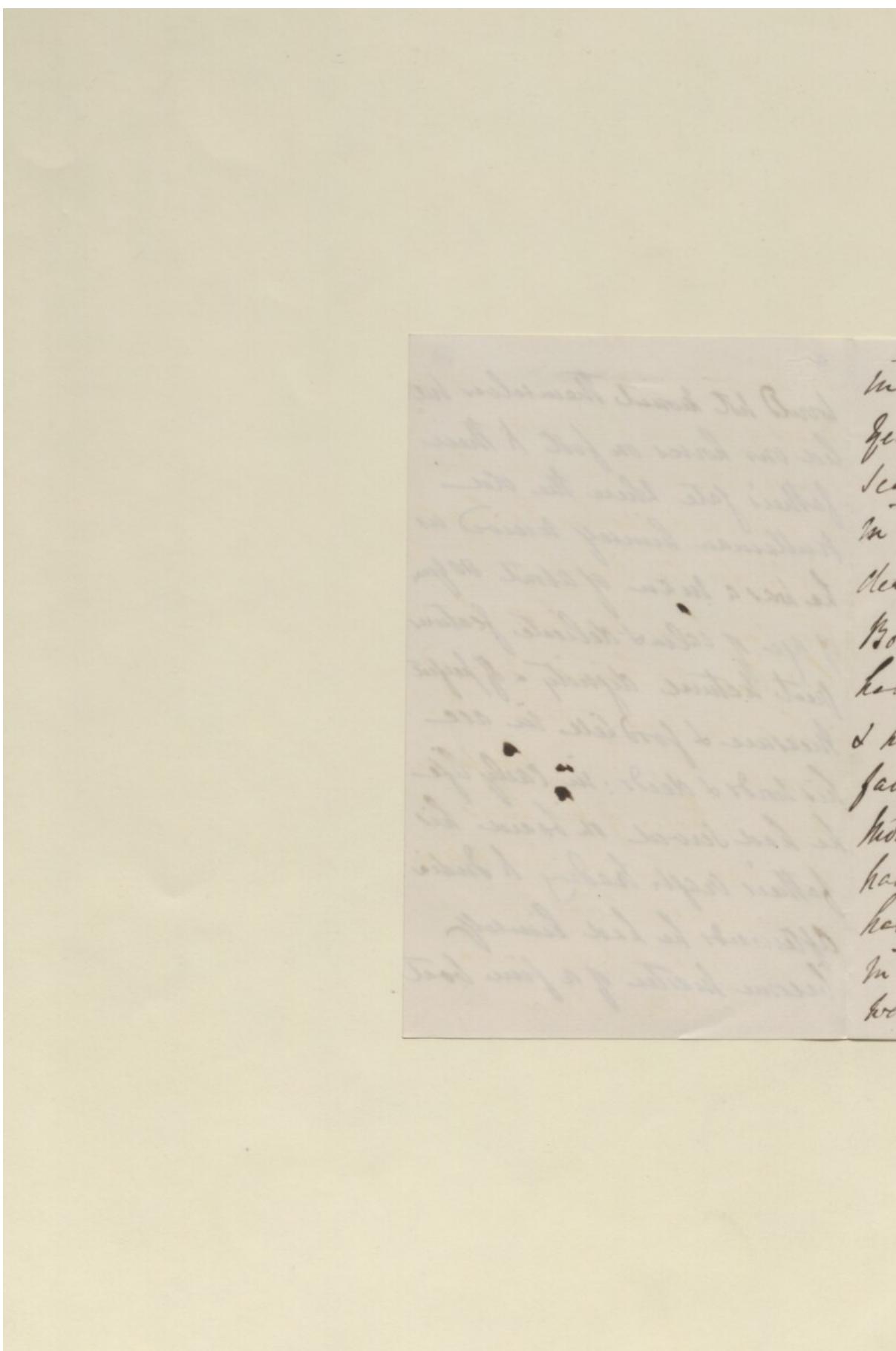
9

(18)

would not mount themselves but  
led our horses on foot & their  
father's fate where the old  
kulliman himself received us  
he was a man of about 80 years  
of age of calm & delicate features  
great natural dignity & of perfect  
measur'd good will in all  
his words & deeds : in early life  
he had served on board his  
father's craft trading to India  
Afterwards he had himself  
become master of a fine boat



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [18v]**  
**(34/80)**

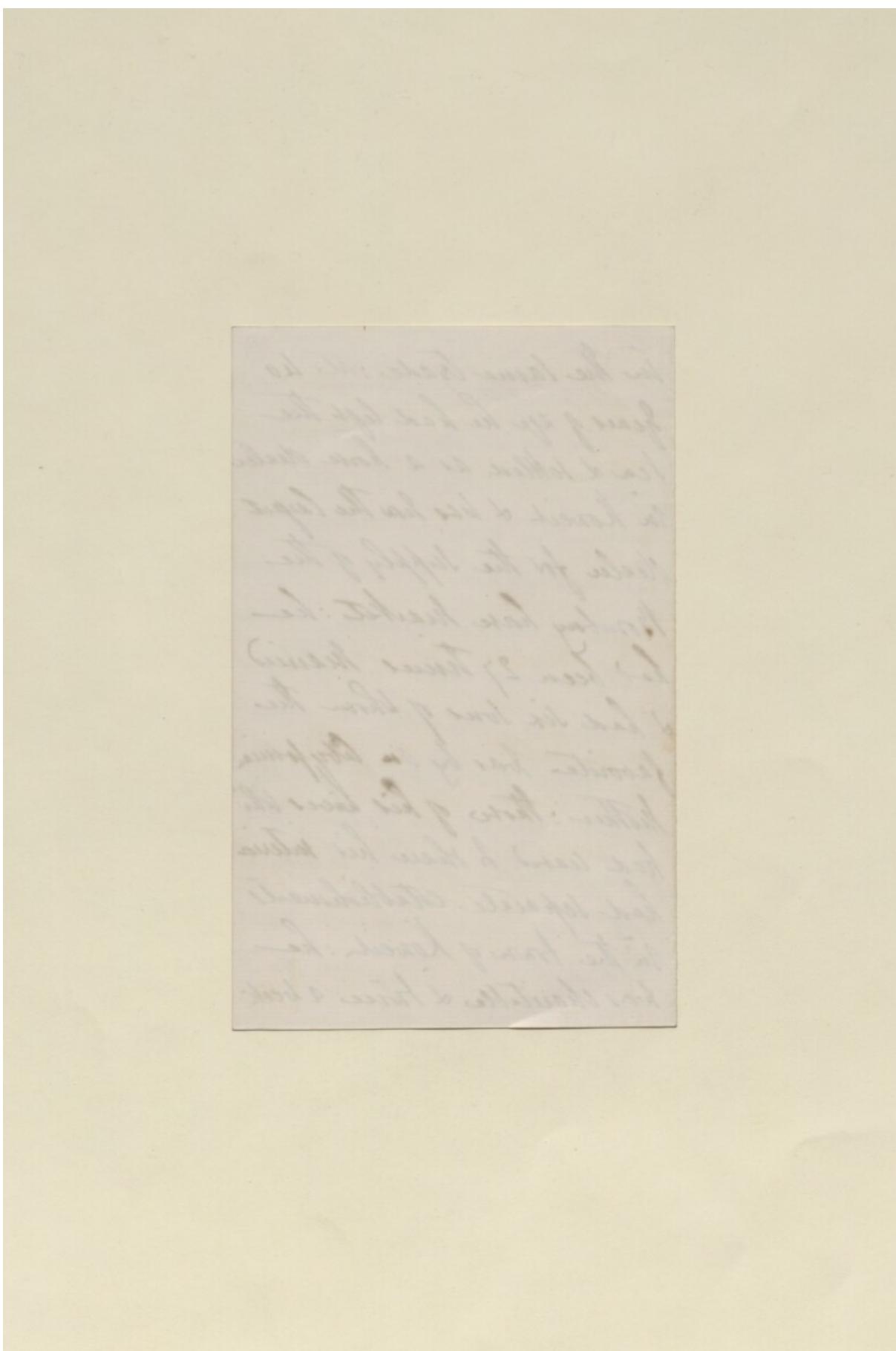




in the same trade : at 40<sup>(19)</sup>  
years of age he had left the  
sea & settled as a horse dealer  
in Kuwait & was now the largest  
dealer for the supply of the  
Bombay horse market : he  
had been 27 times married  
& had six sons of whom the  
favorite was by an Abyssinian  
mother : those of his wives who  
had located themselves in Kuwait  
had separate establishments  
in the town of Kuwait : he  
was charitable & twice a week

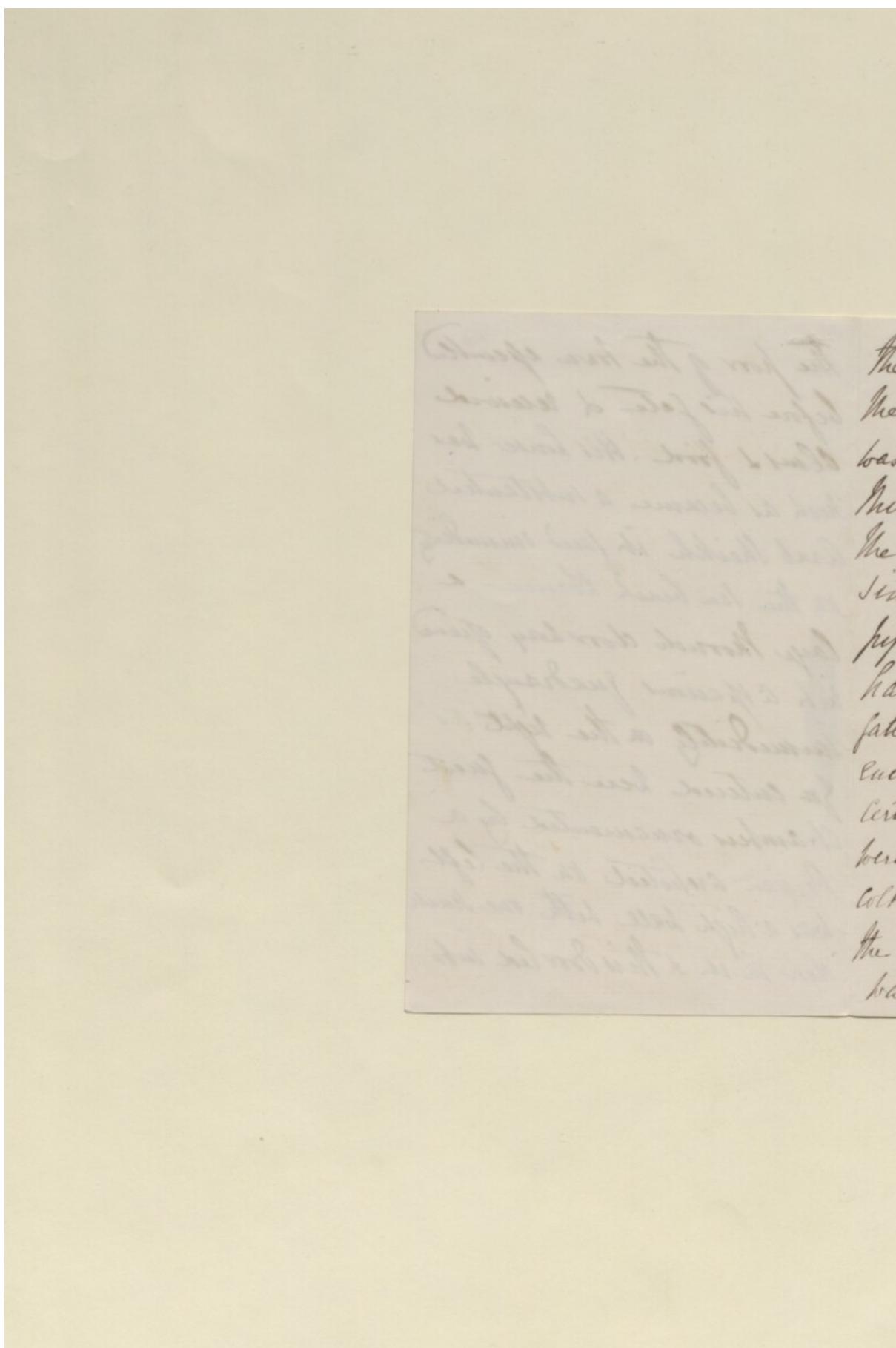


**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [19v]  
(36/80)**





10  
The poor of the town assembled  
before his gate & received  
alms & food. His house was  
such as became a substantial  
Arab Sheikh it faced immediately  
on the sea beach whence a  
large Moorish doorway opened  
into a spacious quadrangle  
immediately on the right as  
you entered were the guest  
chambers ornamented by a  
Persian architeet on the left  
was a high wall with one small  
door in it & this dor led into

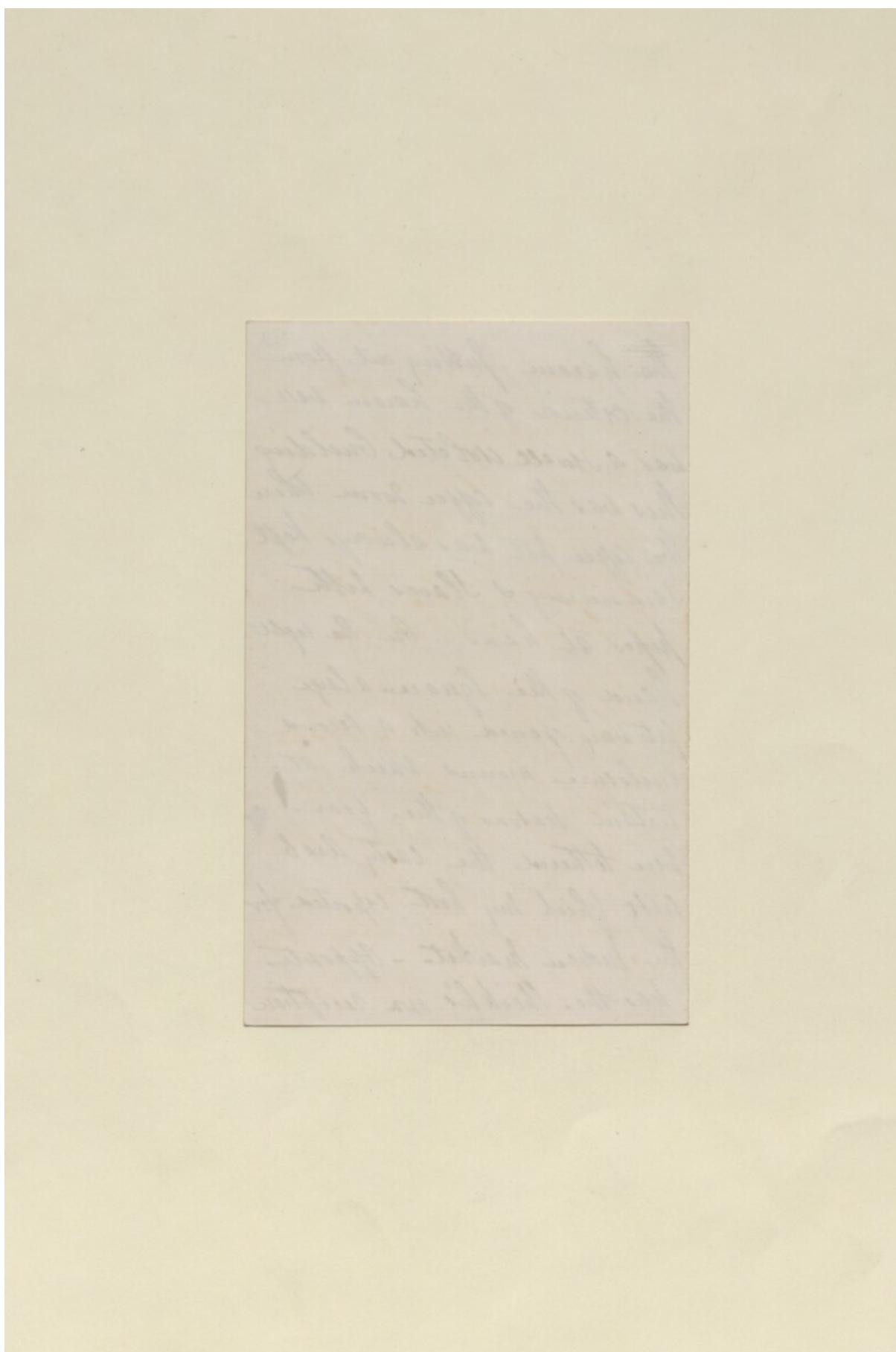




the harem. Putting out from<sup>(2)</sup>  
the exterior of the harem wall  
was a small isolated building.  
This was the coffee room where  
the coffee pot was always kept  
simmering & slaves with  
pipes at hand - On the right  
hand of the square a large  
gate way opened into a second  
enclosure around which at  
certain seasons of the year  
were tethered the costly Arab  
colts which my host exported for  
the Indian market - Opposite  
was the Sheikh's own reception



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [21v]  
(40/80)**

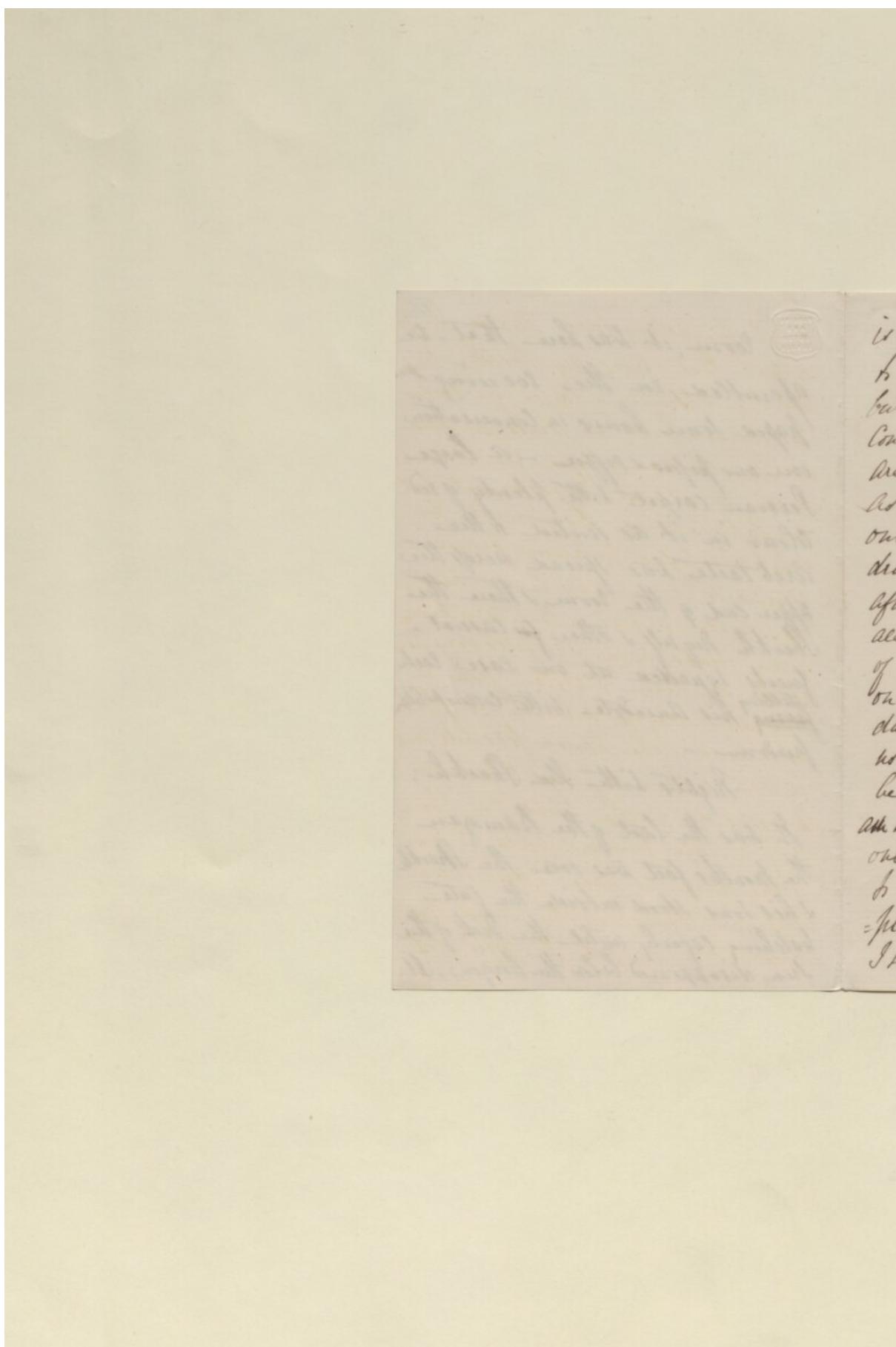




room, it was here that we  
assembled in the evening &  
spared some hours in conversation  
over our pipes & coffee - a large  
Persian carpet with plenty of red  
glow in it as suited to the  
Arab taste has spread across the  
upper end of the room & there the  
Sheikh myself & other guests  
satiated at our ease each  
~~telling~~ his anecdote with cosmopolitan  
freedom -

Nights with the Sheikh.

It was the last of the Ramazan  
the month's fast was over the Sheikh  
& his sons stood outside the gate  
watching eagerly until the disk of the  
sun disappeared below the horizon. It

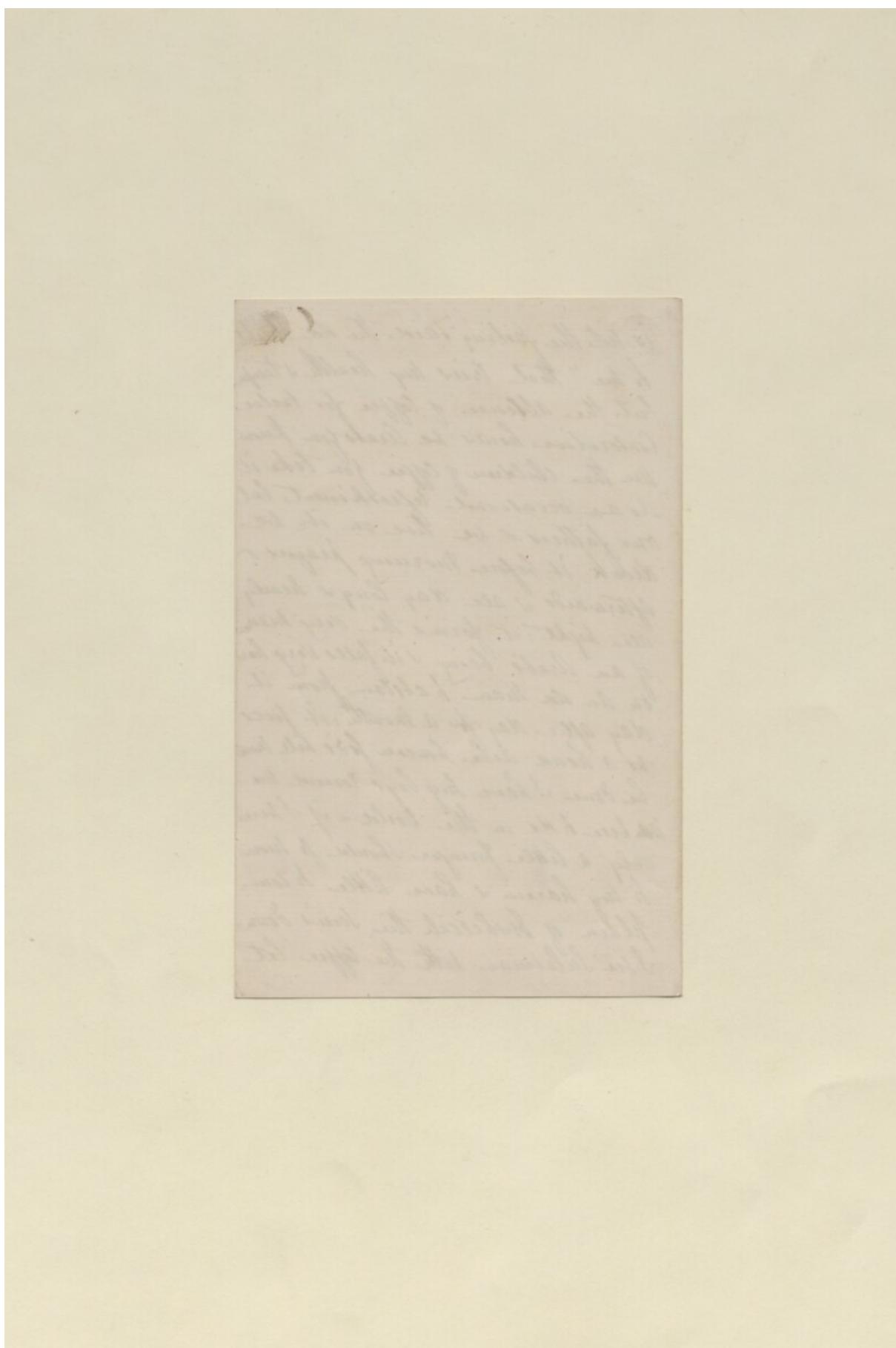




is not the passing "said the old Sheikhs"  
to me "that tries my health & tempts  
but the absence of coffee for twelve  
consecutive hours we Arabs you know  
are the children of coffee you take it  
as an occasional refreshment but  
our fathers & we live on it we  
drink it before morning prayer &  
afterwards I sit day long & hardly  
see night: it forms the very main  
of an Arab's being & it falls very hard  
on an old man to abstain from it  
day after day for a month: it gives  
us a head ache however God will have  
be done I have my boys round me  
all time & as in the world & if I were  
only a little younger should go more  
to my harem & have little to com-  
plain of Inshallah the sun's down  
I see Saleiman with the coffee let



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [23v]  
(44/80)**

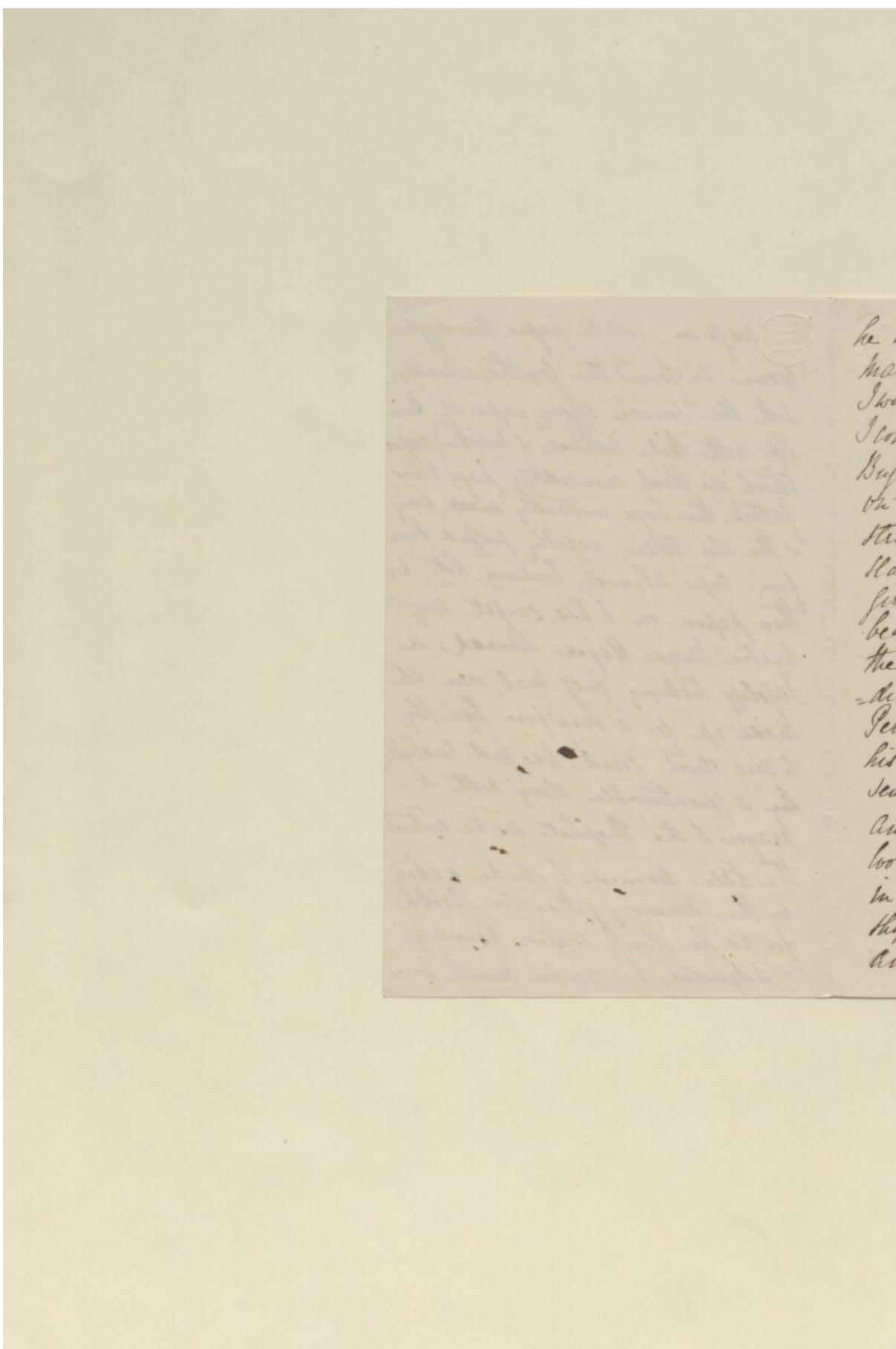




12 12 14  
us go in - As we passed the coffee  
room we found the youths already  
with the small coffee cups at their  
lips with that natural & marked respect  
which an Arab invariably pays to his  
father the boys instantly made way  
& the old man rapidly gulped down  
five cups almost boiling hot. We  
then passed on to his carpet shop  
Arabie Moga Hajee Ahmed, a  
Fakir looking half Arab, one who  
made up for a very free life by  
a very strict creed was just concluding  
the questionable story with a  
prayer to the Prophet as he entered  
the tale seemed to strike a chord  
in the memory of the old Sheik  
for as he slowly seated himself  
& adjusted his amber mouth piece



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [24v]**  
**(46/80)**

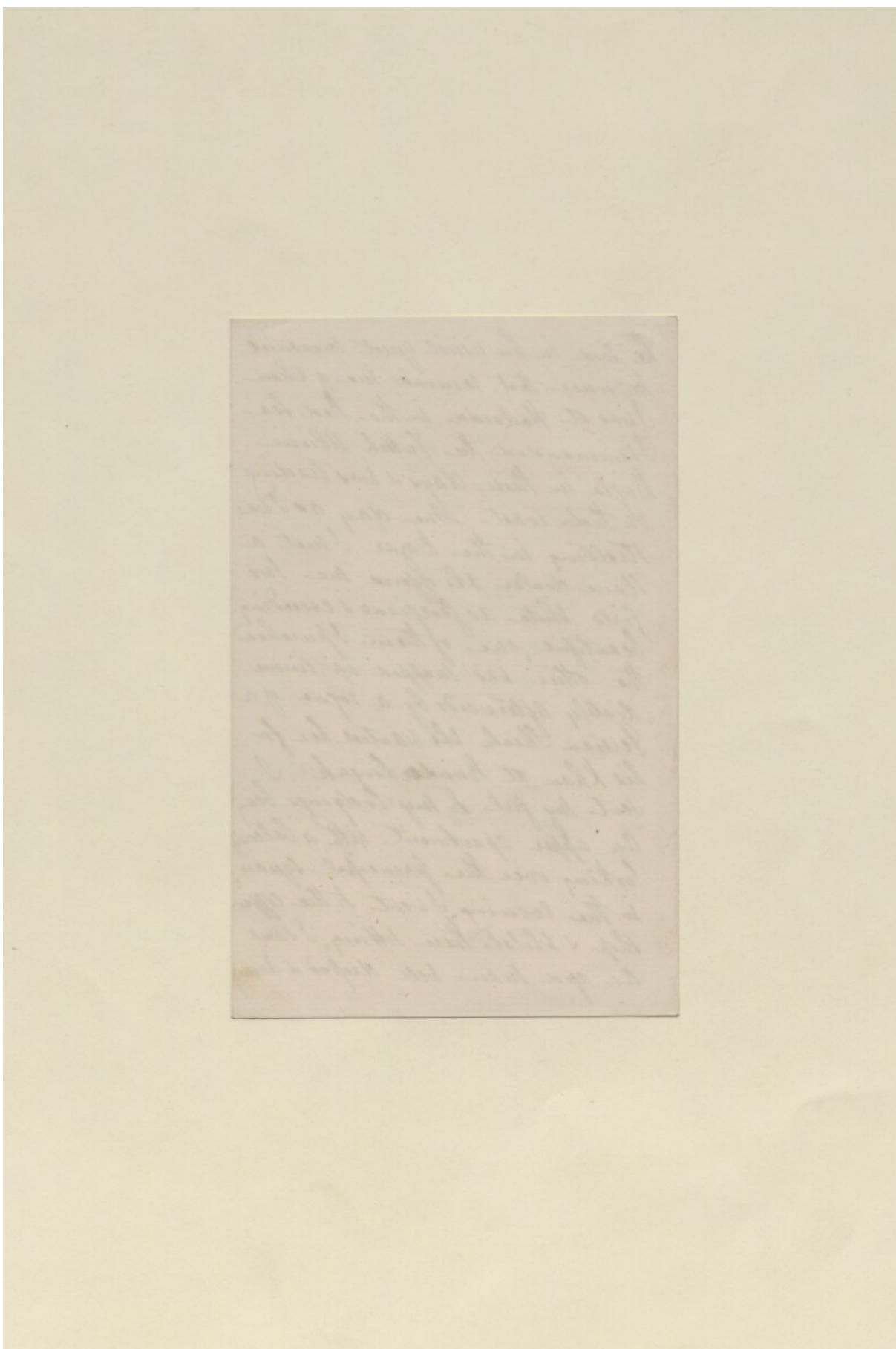




he said in his usual quiet measured  
manner that reminds me of when  
I was at Hodeida in the Red Sea.  
I commanded the Taffeh Alum  
Bugla in those days I was trading  
on that coast. One day as I was  
strolling in the Bazaar I met a  
Slave dealer who offered me two  
girls white as Georgians & exceeding  
beautiful, one of them I purchased  
the other was snapped up imme-  
diately afterwards by a rogue of a  
Persian Sheik who wanted her for  
his Khan at Bandar Lingah - I  
sent my girl to my lodgings being  
an upper apartment with a balcony  
looking over the Principal Square;  
in the evening I went to the coffee  
shop & whilst there sitting, I saw  
an aged Indian well dressed & armed,



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [25v]**  
**(48/80)**



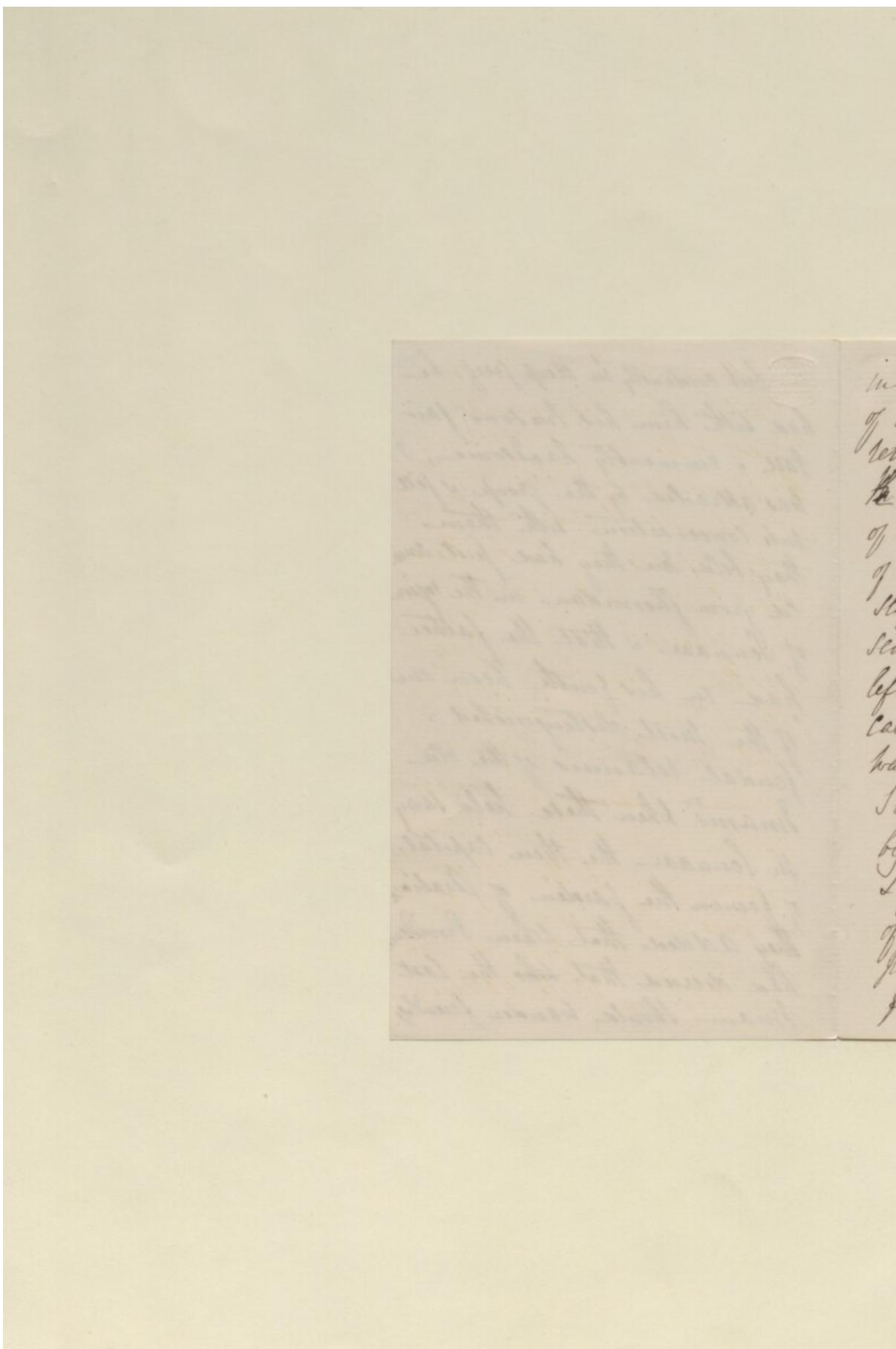


13

but evidently in deep grief; he<sup>(26)</sup> had with him his two sons, fair  
fall & eminently handsome; I  
was attracted by the group & fell  
into conversation with them.  
They told me they had just run-  
ned from Shoomdan in the region  
of Semnaar & that the father  
had in his youth been one  
of the most distinguished  
federal retainers of the old  
Imams when these held sway  
in Semnaar the then capital  
of between the jarden of Arabia.  
They added that when Providence  
had decreed that the last  
Imam should wander friendless



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [26v]**  
**(50/80)**

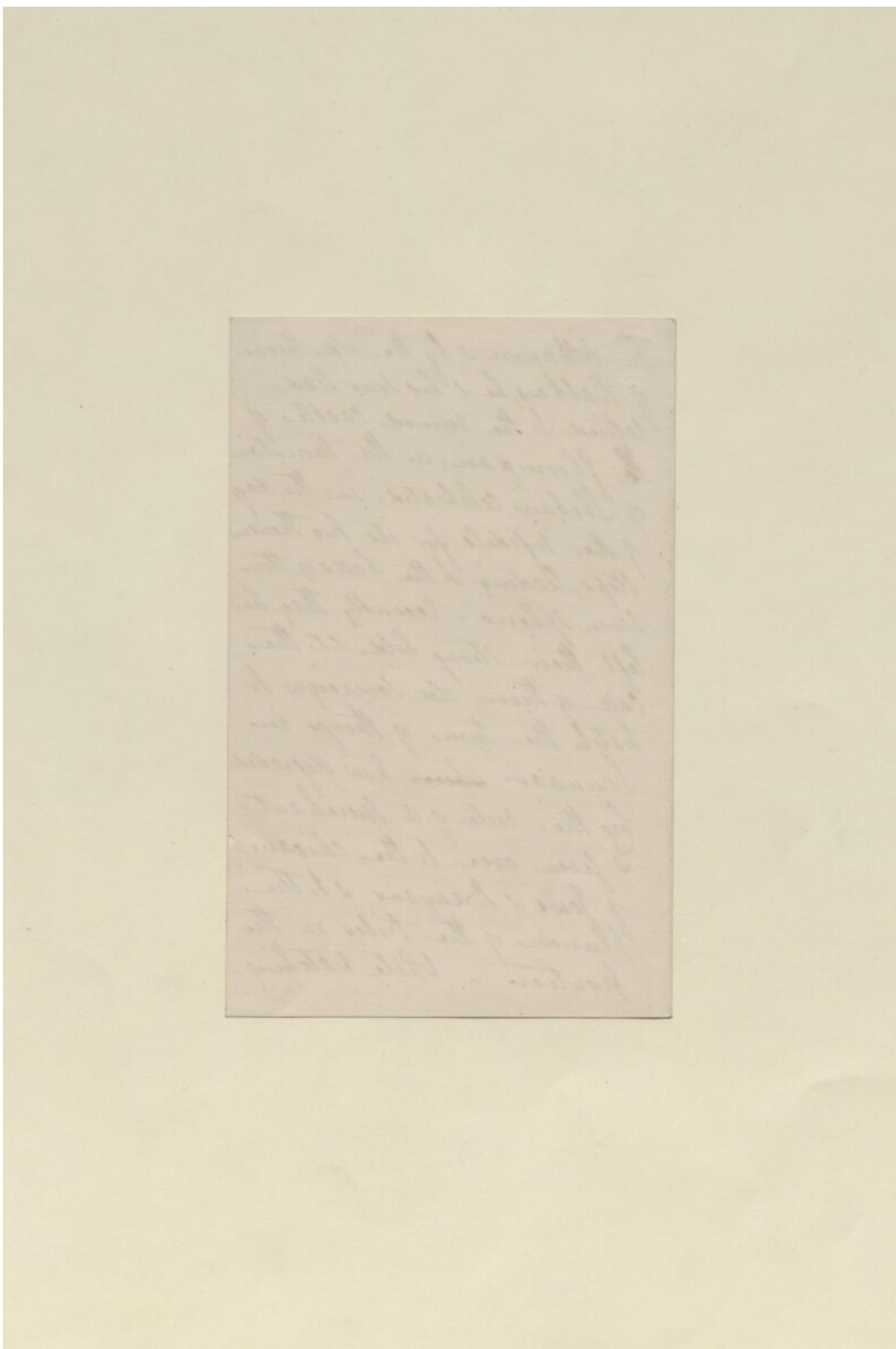




in Ithamar & by the old throne  
of Balkees, he & his sons had  
retired to the ruined castle of  
Khoondan, in the mountain  
of Shiban, celebrated in the day  
of the infidels, for its two thousand  
steps, leading to the halls of the  
seven spheres. Recently they had  
left their strong hold at the  
call of their old sovereign to  
watch the turn of things in  
Sennar ~~where~~ now degraded  
by the rule of a merchant  
& given over to the chicanery  
of Jews & Baqars & to the  
plunder of the tribes on the  
frontier - while watching



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [27v]  
(52/80)**

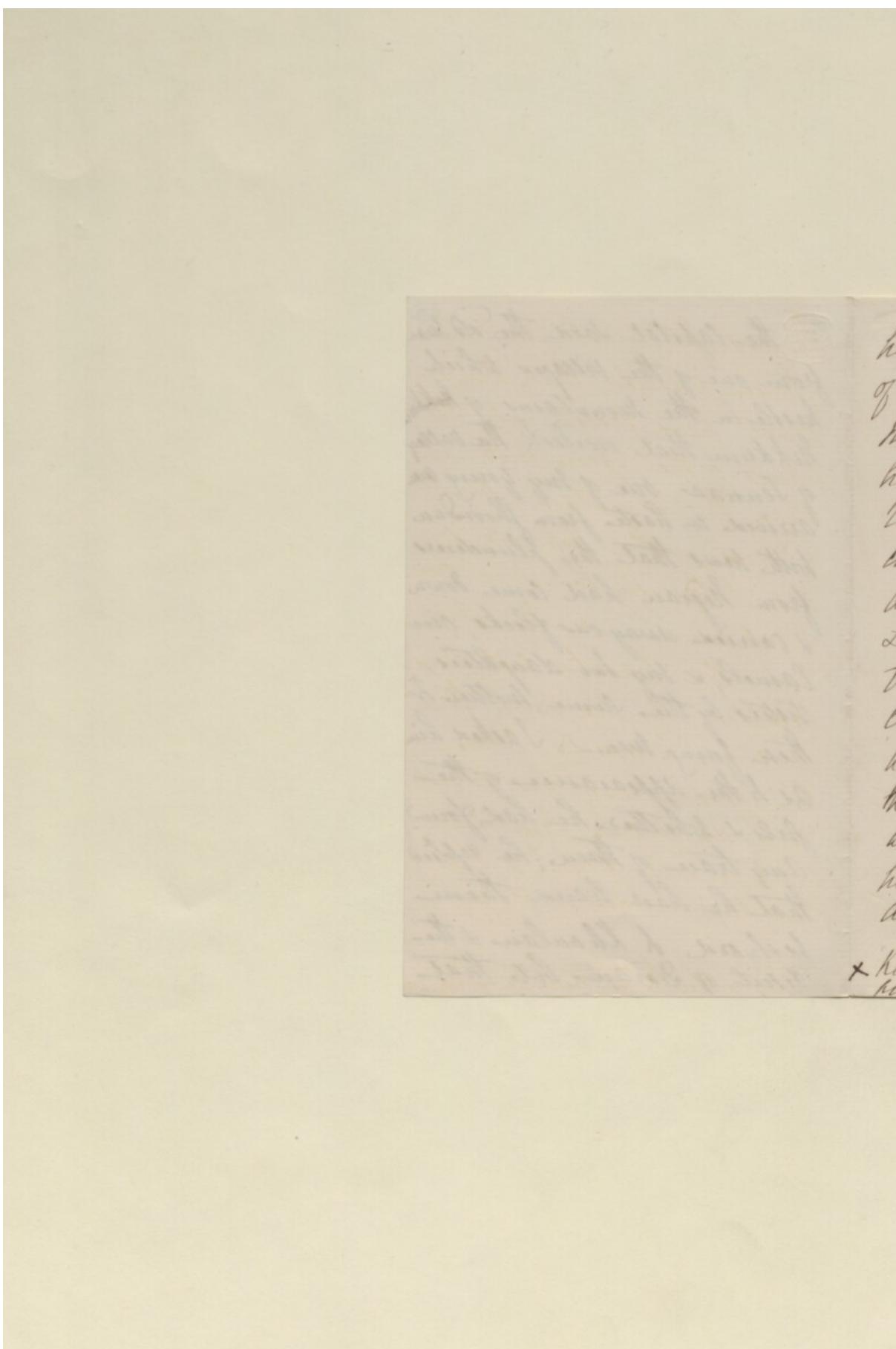




14 the Capital said the old man  
from one of the villages which  
nestle in the Mountains of ~~Abha~~  
Nikkun that overlook the valley  
of Seanaa, one of my young men  
arrived in haste from Shooran  
with news that the plunderers  
from Nejran had come down  
& carried away our flocks, our  
Camels, & my two daughters,  
sisters by the same Mother to  
these young men. I asked him  
as to the appearance of the  
girls & whether he had found  
any trace of them; he replied  
that he had traced them  
westward of Khawlan & the  
desert of Doran but that



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [28v]  
(54/80)**



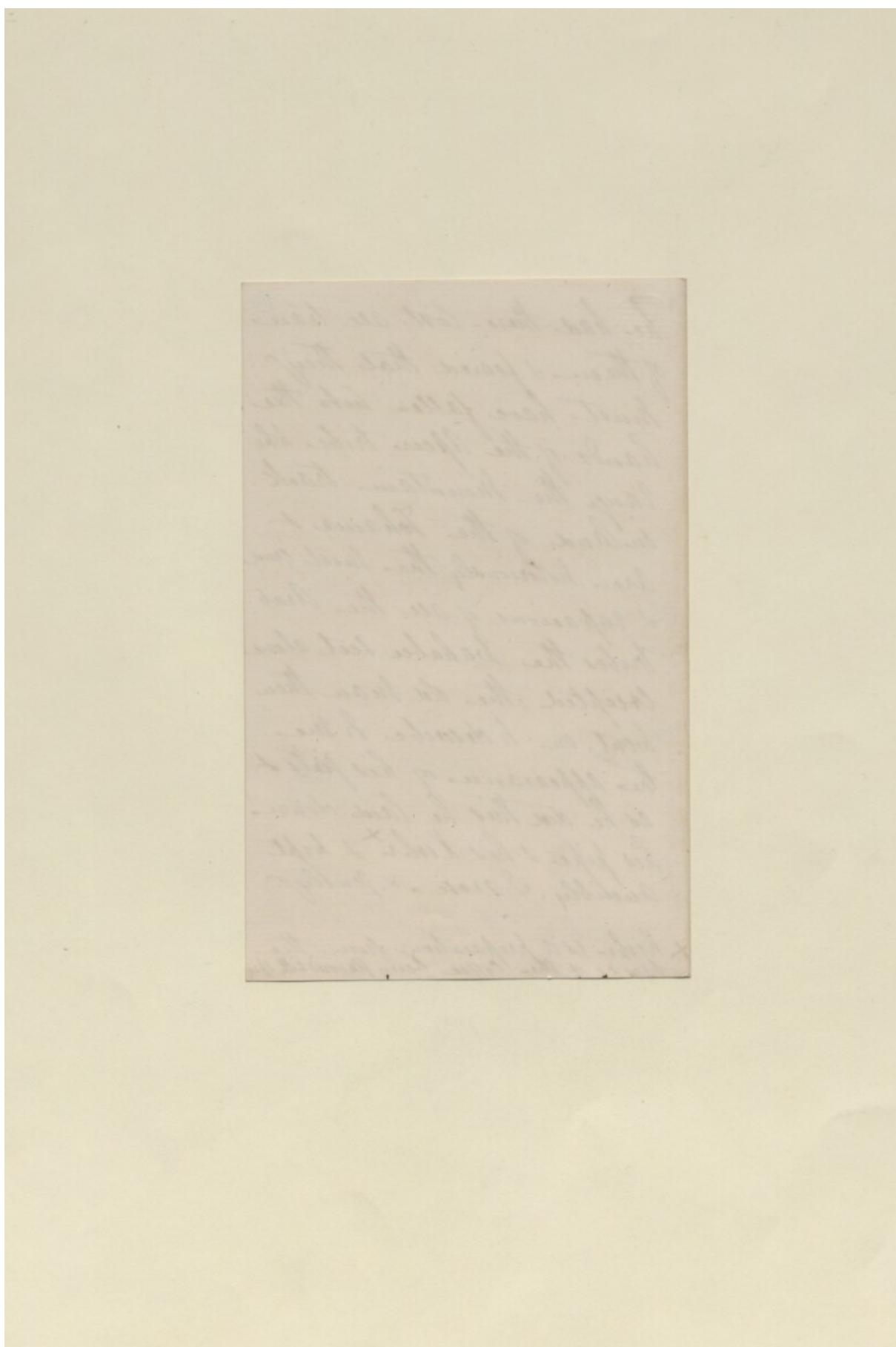


he had there lost all trace<sup>(24)</sup>  
of them & feared that they  
must have fallen into the  
hands of the Apear tribe who  
range the Mountain track  
inland of the Ichima &  
are notoriously the most cruel  
& rapacious of all the Arab  
tribes the Wahabee set alone  
excepted, the old man then  
went on to describe to me  
the appearance of his girls &  
as he did this he laid down  
his pipe & his Kishr & left  
audibly. I arose & gently

\* Kishr is a preparation from the  
husks of the coffee berry flavored with sugar



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [29v]  
(56/80)**

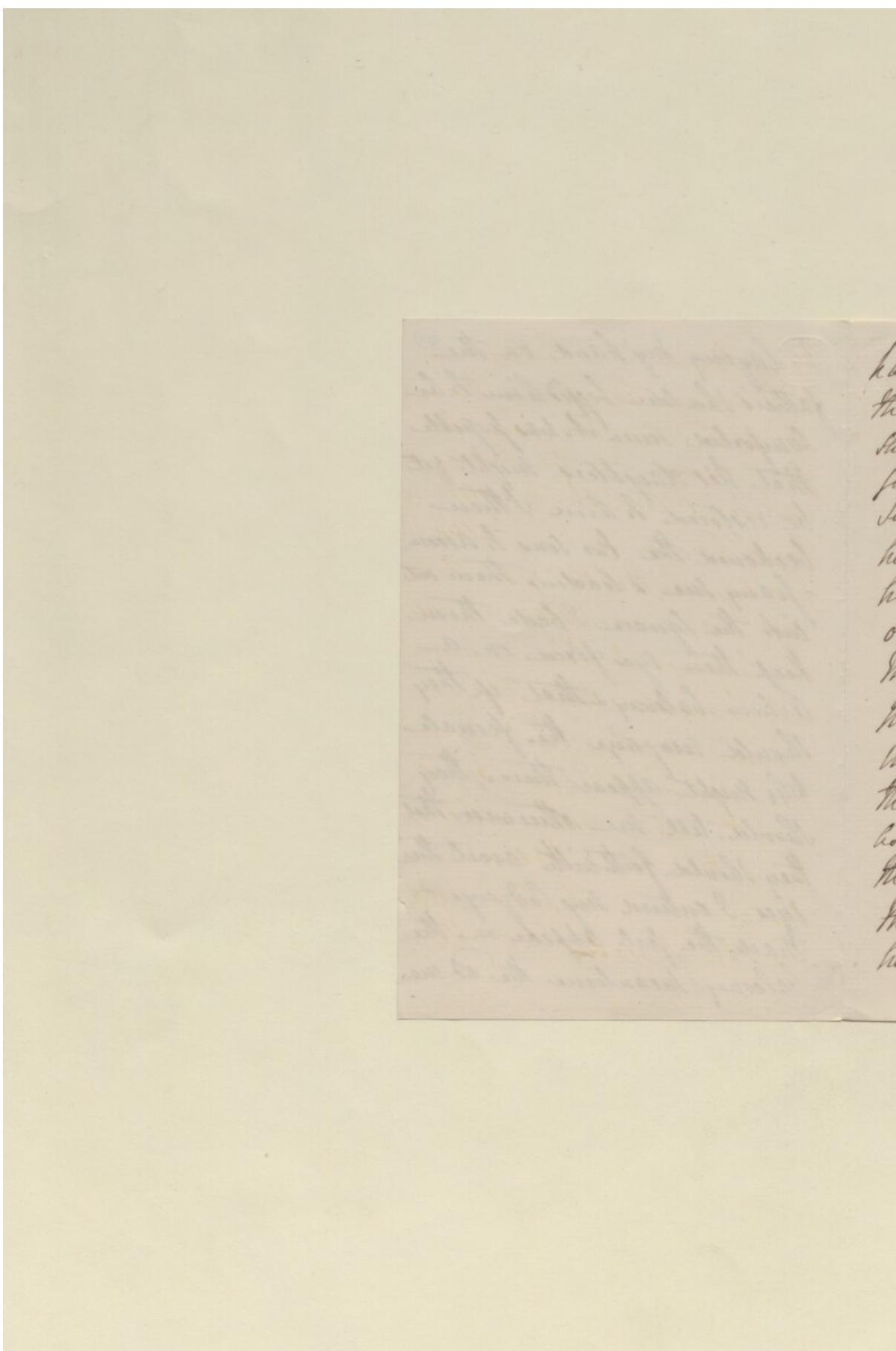




16. Laying my hand on the <sup>⑩</sup> father's shoulder begged him to be comforted since it was possible that his daughter might yet be restored to him. Then beckoned the two sons to accompany me & leading them out into the square I bade them keep their eyes fixed on a certain balcony & that if they should recognize the female who might appear there, they should tell me otherwise that they should forthwith avert their eyes. I entered my lodgings & made the girl appear on the balcony measuring the distance.



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [30v]  
(58/80)**

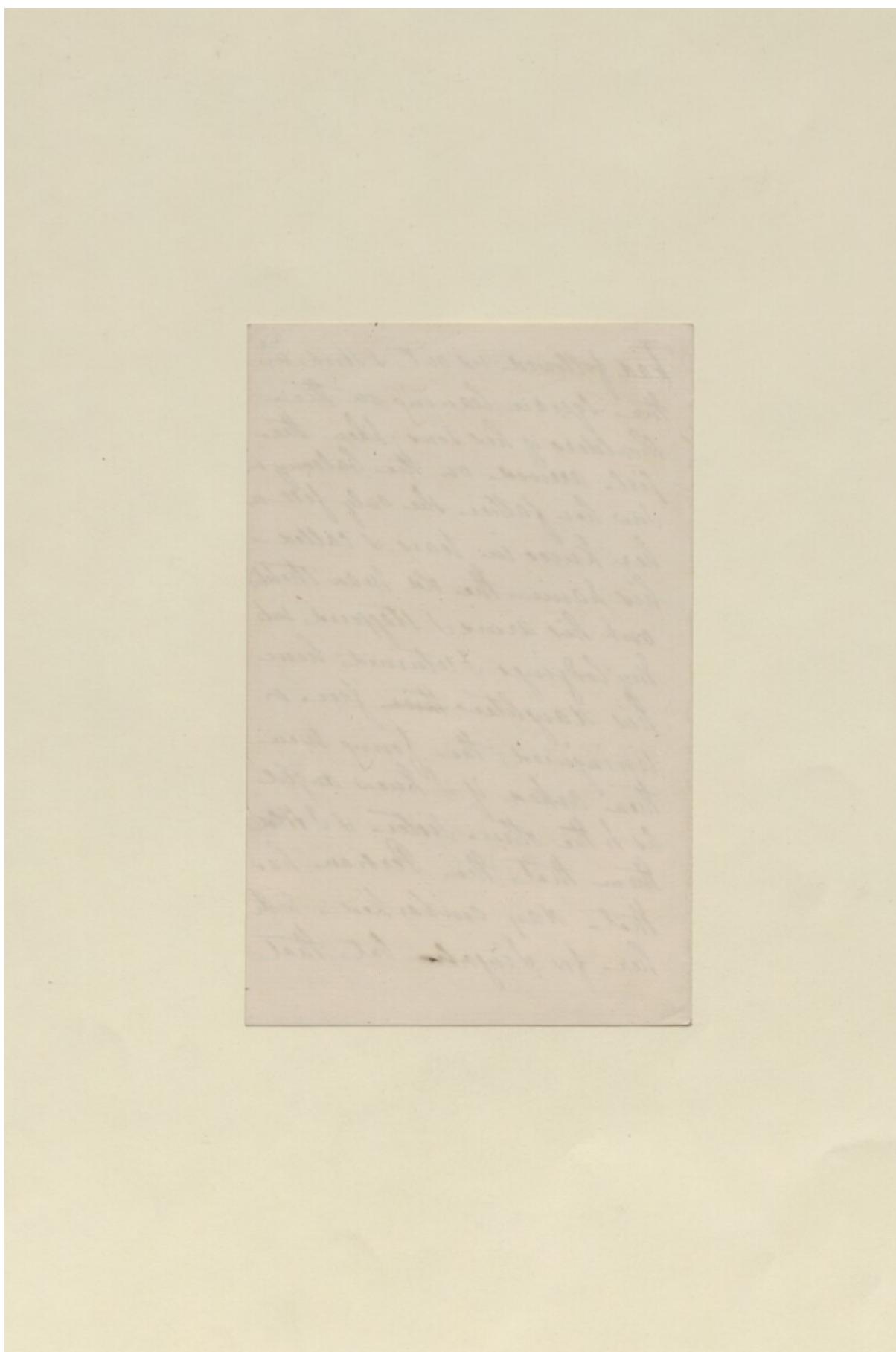




had followed us out I stood in  
the square leaning on the  
shoulders of his sons when the  
fire arrived on the balcony &  
saw her father she only fell on  
her knees in tears & called  
his name the old man took  
out his arms I stepped into  
my lodgings I returned him  
his daughter ~~three~~ free &  
uninjured the young men  
then asked if I knew ought  
as to the other sister & I told  
them that the Persian had  
that day embarked with  
her for Siraf but that



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [31v]  
(60/80)**

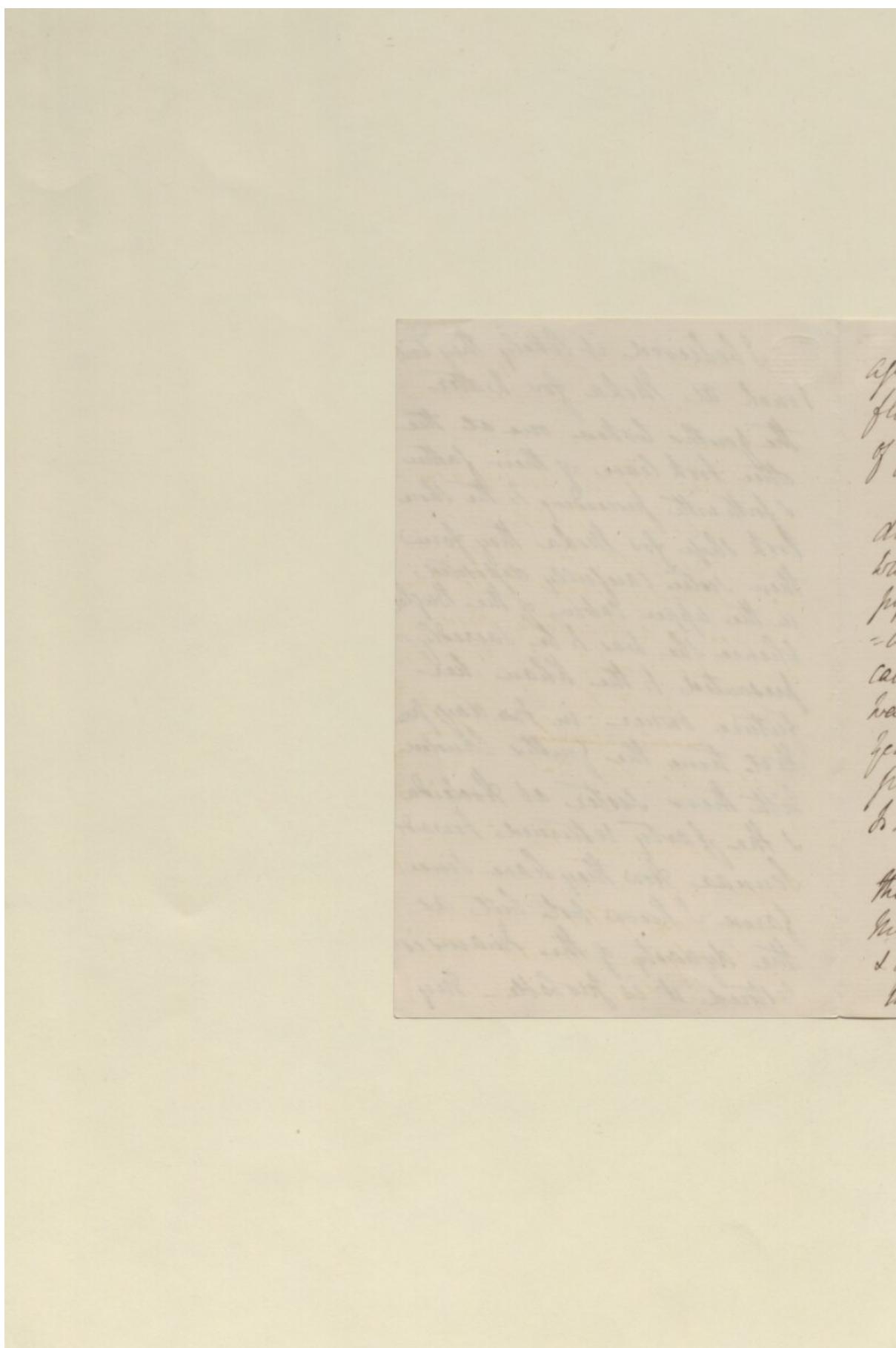




16 I believed it likely they <sup>had</sup> ~~had~~  
touch at Moka for water  
the youths looked one at the  
other took leave of their father  
& forthwith proceeding to the shore  
took ship for Moka they found  
their sister carefully deposited  
in the upper cabin of the Bugler  
whence she was to be sacredly  
presented to the Khan her  
future owner : in two days from  
that time the youths landed  
with their sister at Adelida  
& the party returned towards  
Sennar how they have since  
farred I know not but as  
the dynasty of the Mameys is  
restored it is probable they



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [32v]  
(62/80)**





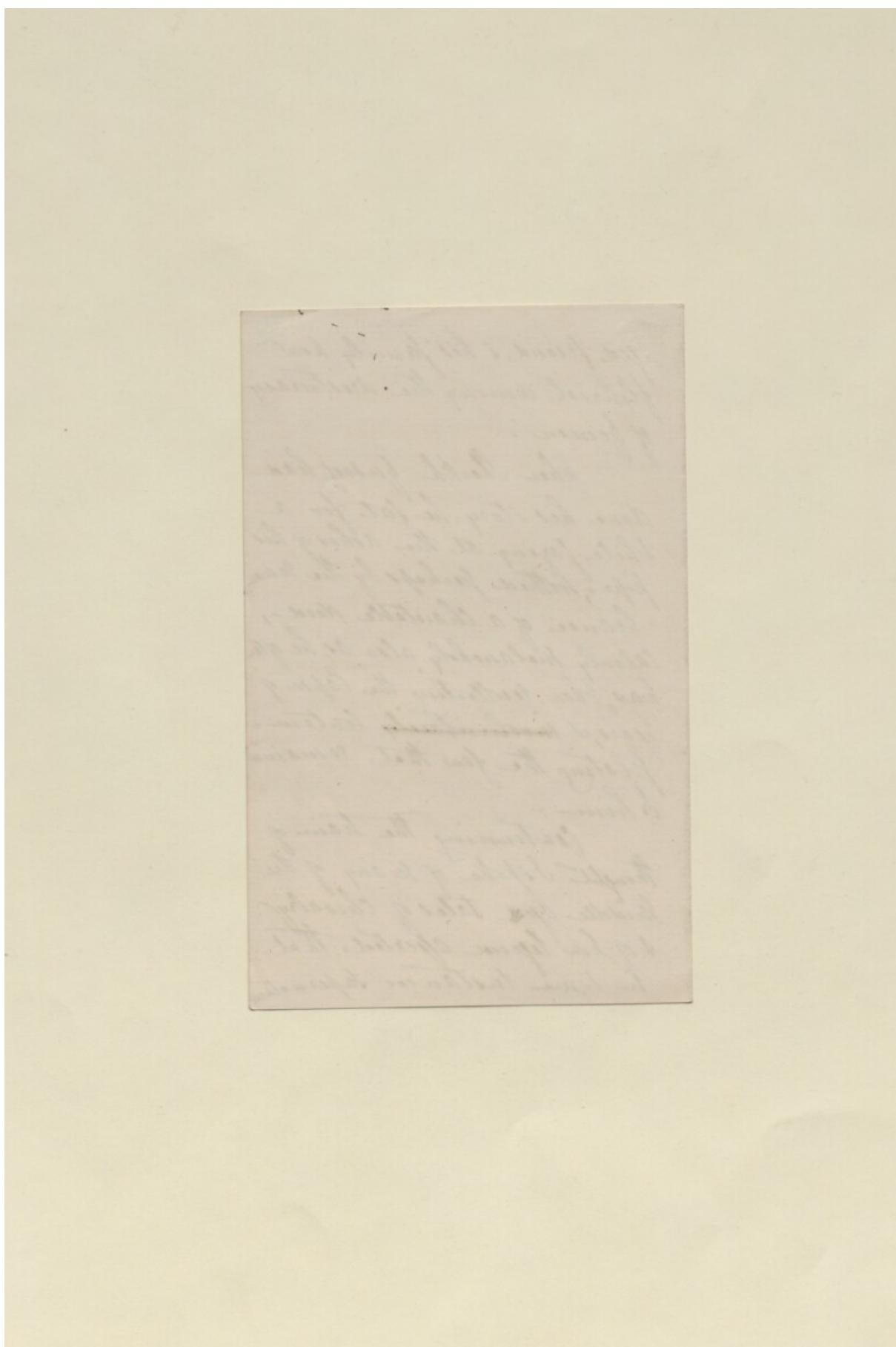
aged friend & his family how  
flourish among the aristocracy  
of Yemen - 33

When Sheikh Yusuf had  
done his story, he sat for a  
while gazing at the ashes of his  
pipe, soothed perhaps by the remem-  
brance of a charitable deed,  
calmly melancholy also as he often  
was, when recollecting the lapse of  
years, & ~~now~~ ~~contem~~ -  
plating the few that remain  
to him -

Continuing the train of  
thought I spoke of many of the  
Middle ages tales of chivalry  
& of how legend asserted that  
in some instances superstition



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [33v]  
(64/80)**

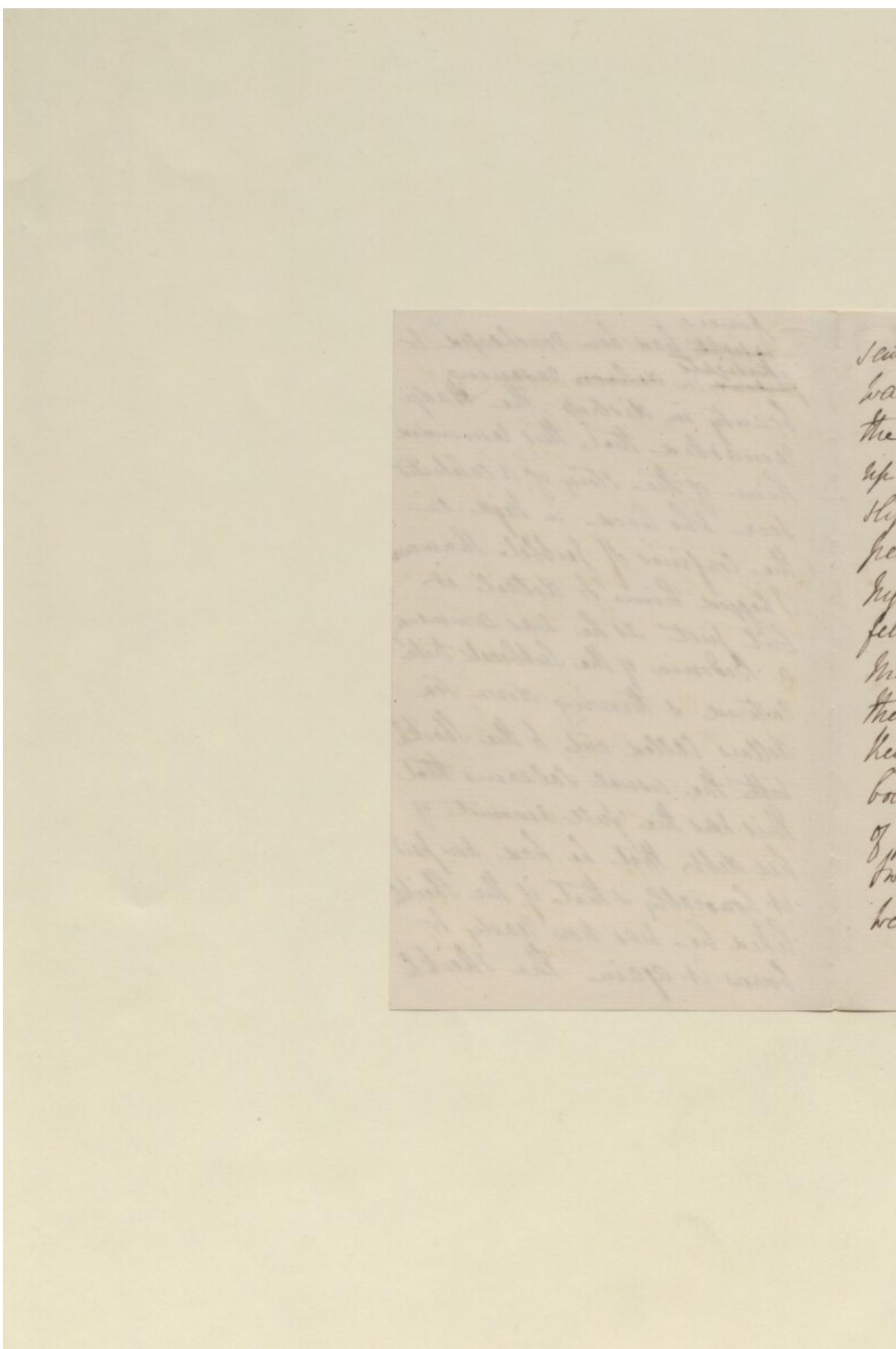




17 powers  
right had been vouchsafed to  
~~Knight~~<sup>(34)</sup> in debon reseeing  
beauty in distress. The Hajji  
remarked that this reminded  
him of the story of a celebrated  
seer who lived in Mejd on  
the confines of Jebel Shammur.  
I begged him to detail it  
but just as he was commencing  
a Bedouin of the Sabeekah tribe  
entered & throwing down six  
Dollars called out to the Sheikh  
with the usual salutation that  
this was the full amount of  
his debt that he had now paid  
it honorably & that if the Sheikh  
liked he was now ready to  
borrow it again. The Sheikh



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [34v]  
(66/80)**

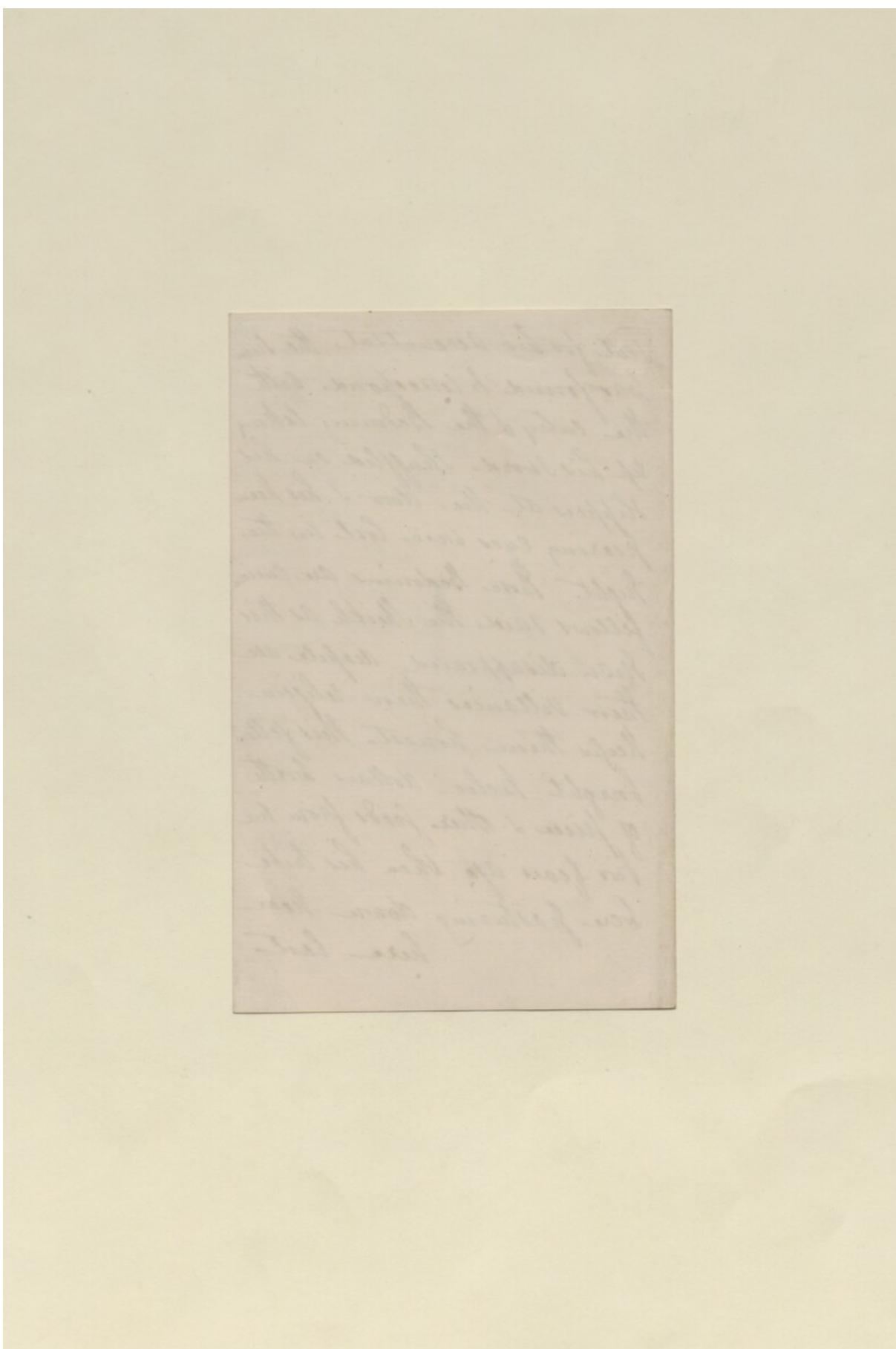




sent for his account at the <sup>23</sup> sum  
was found to correspond with  
the entry of the Bedouin taking  
up his sword shuffled on his  
slippers at the door & his keen  
peering eyes were lost in the  
night. These Bedouins are curious  
fellows said the Sheikh as their  
men disappeared despite all  
their villainies their religion  
keeps them honest. This fellow  
brought twelve dollars worth  
of piece & other goods from me  
two years ago when his tribe  
were pasturing down near  
here last



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [35v]  
(68/80)**

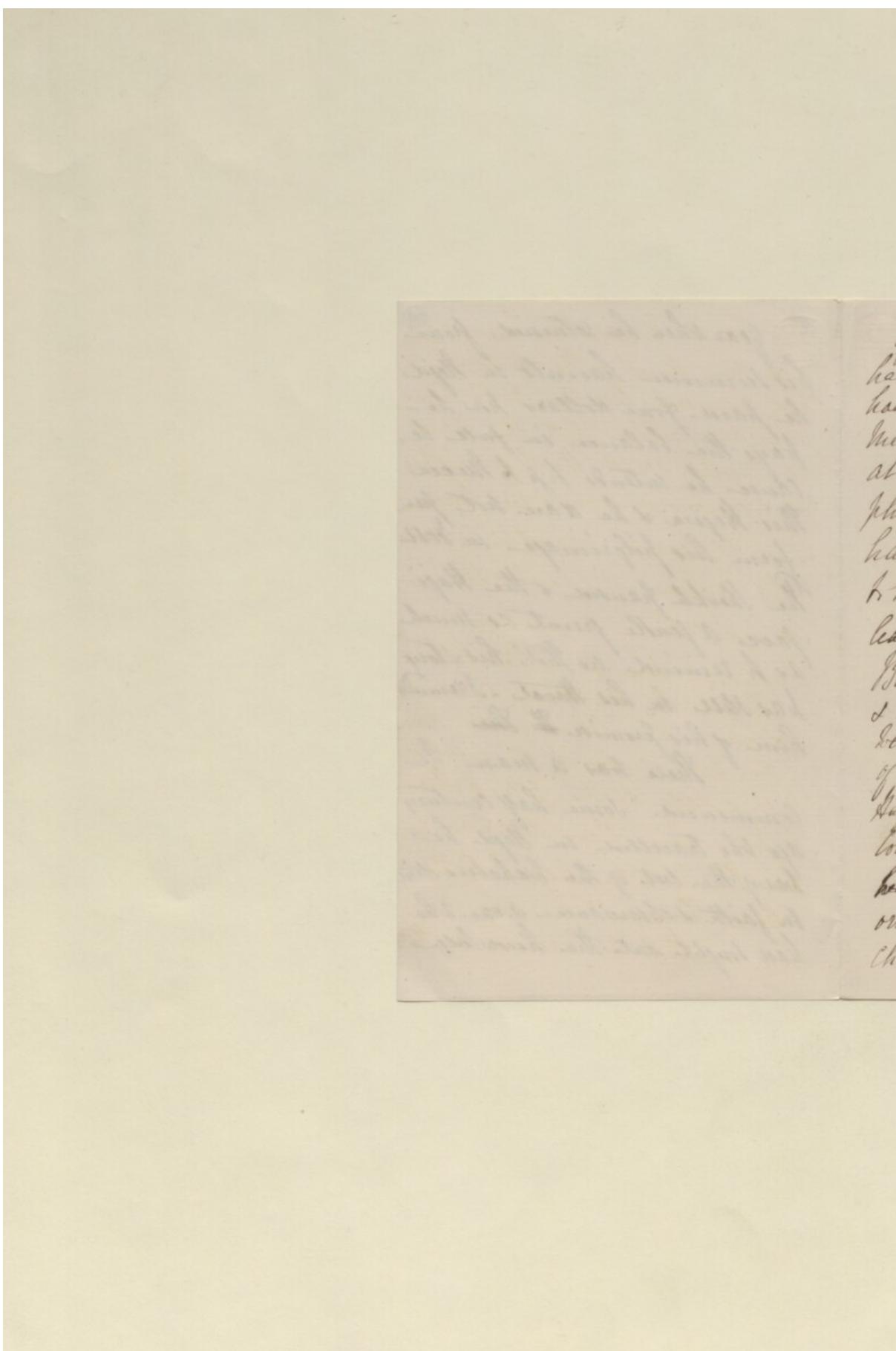




18 year when he returned from  
his summer haunts in Nejd he paid four dollars now he  
pays the balance in full because  
cause he intends to go to Mecca  
this Hajja & he dare not perform his pilgrimage in debt  
The Sheikh granted & the Haji  
gave a feasible sum as much  
as he required to meet his story  
was still in his throat. I remind  
him of his promise, & the  
There was a man he  
commenced "Some half century  
ago who travelled in Nejd he  
was of the sect of the Wahabees true  
in faith & observance of one, who  
had taught out the knowledge



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [36v]  
(70/80)**

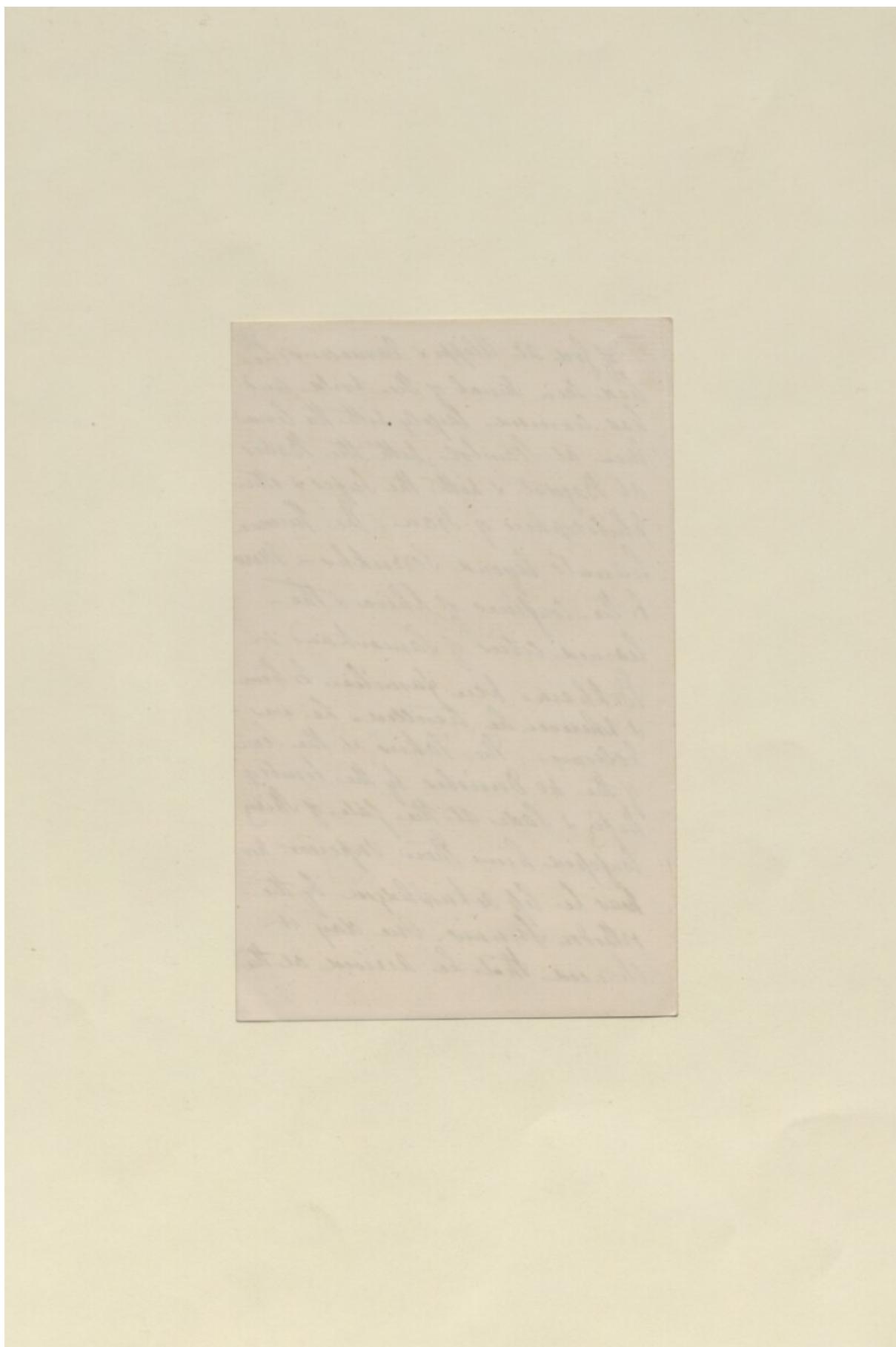




of God at Aleppo & Damascus; he  
had seen much of the world, and  
had conversed largely with the learned  
men at Stambol with the Babes  
at Bagdad & with the Sufis & other  
philosophers of Iran. The Persian  
haunts beyond Serrukhs & Mero  
to the confines of Khiva & the  
learned cities of Samarkand &  
Bophara were familiar to him  
wherever he travelled - he was  
welcome. The Takirs at the Serai  
of the 40 Dorowishes by the tomb of  
Sufiz & Sadi at the gate of Shiraz  
conceived him their superior for  
he was acknowledged by the  
orthodox Persians. One day it  
chanced that he arrived at the



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [37v]  
(72/80)**

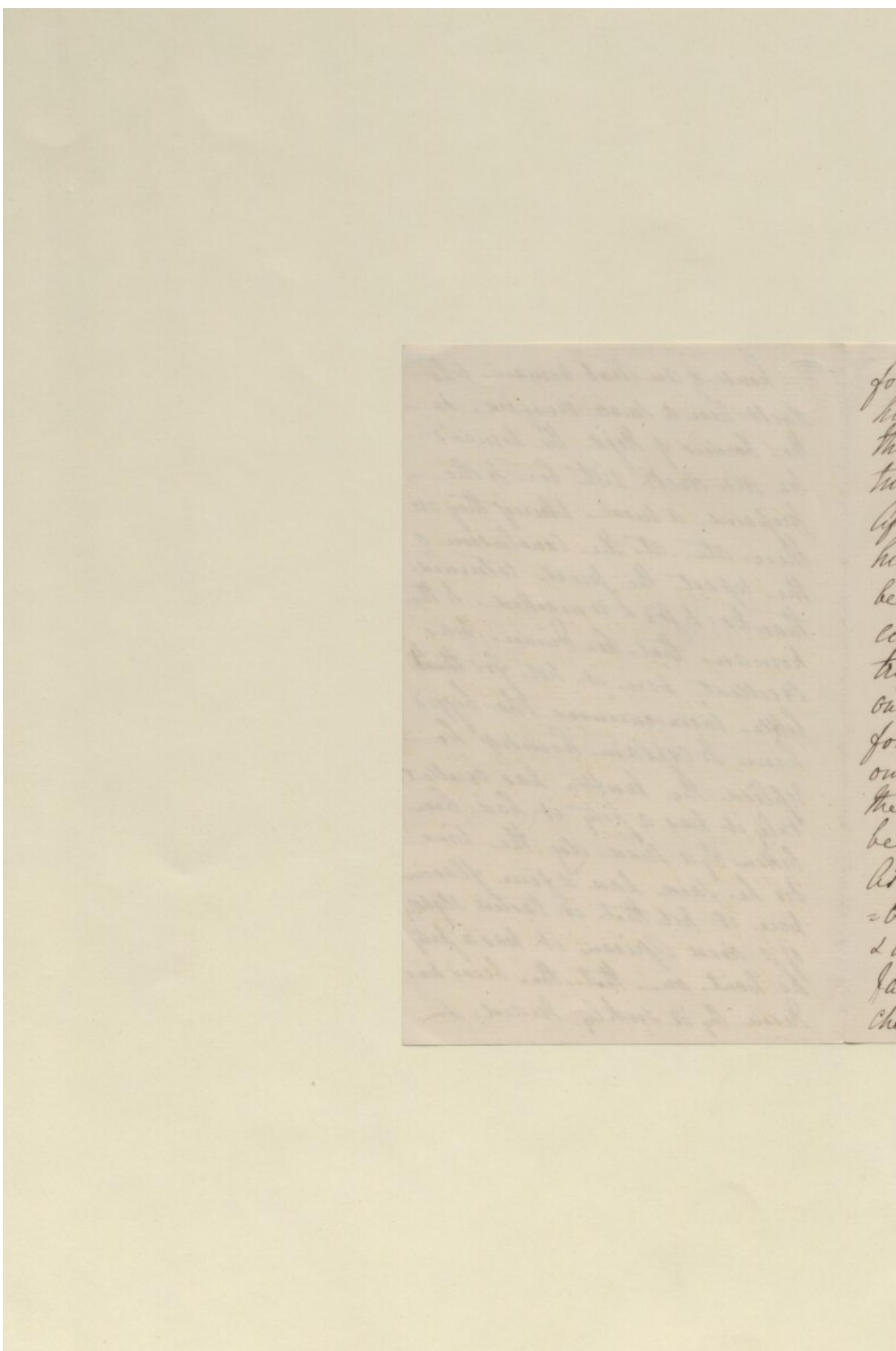




19 house of an Arab woman who  
dwelt near a small vineyard on  
the borders of Mejd, the woman's  
son also dwelt with her so she  
prepared a meal whereof they all  
three ate, at the conclusion of  
the repast the guest returned  
thanks to god & remarked to the  
woman that her dinner was  
excellent here it not for ~~that~~  
little inconveniences she begged  
him to explain himself he  
replied the mutton was excellent  
only it was a pity it had been  
bitten by a mad dog, the wine  
too he said had a fine flavor  
here it not that it tasted slightly  
of dead African it was a pity  
he went on that the bread was  
made by a sickly maid &



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [38v]  
(74/80)**

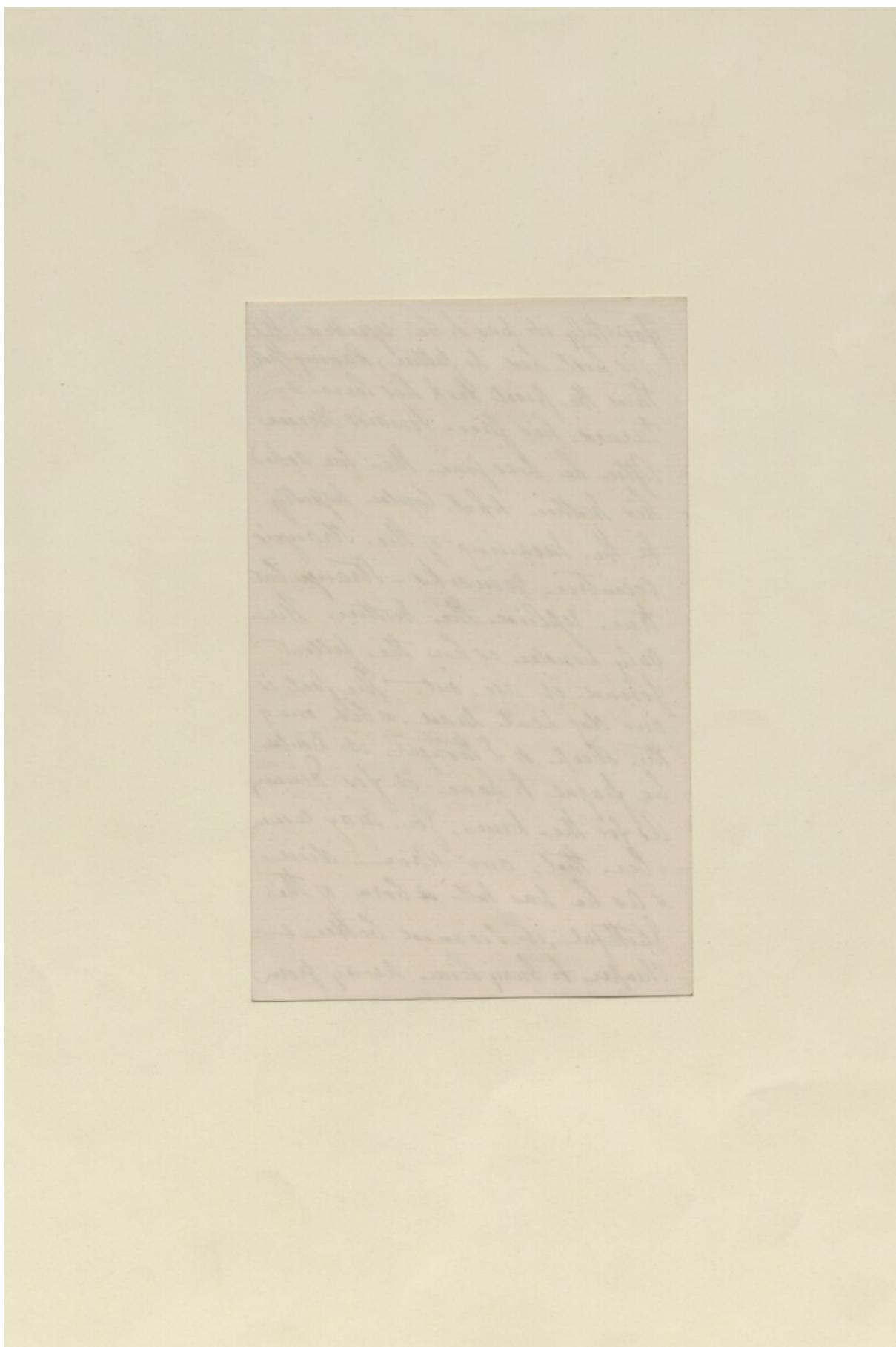




fourthly it was to be regretted that  
his host had to return. Having done  
thus the guest took his leave &  
turned his face towards Mecca  
After he was gone the son asked  
his mother what course possibly  
be the meaning of the strange  
eccentric remarks - Strange but  
true replied the mother the  
only wonder is how the fellow  
found it all out. The fact is  
our dog eat ~~meat~~ a bit one of  
the sheep & I thought it would  
be proper to have it for dinner.  
As for the time, you may remem-  
ber that our slave died  
& as he was not a man of the  
faithful, it seemed better &  
cheaper to bury him away from



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [39v]  
(76/80)**

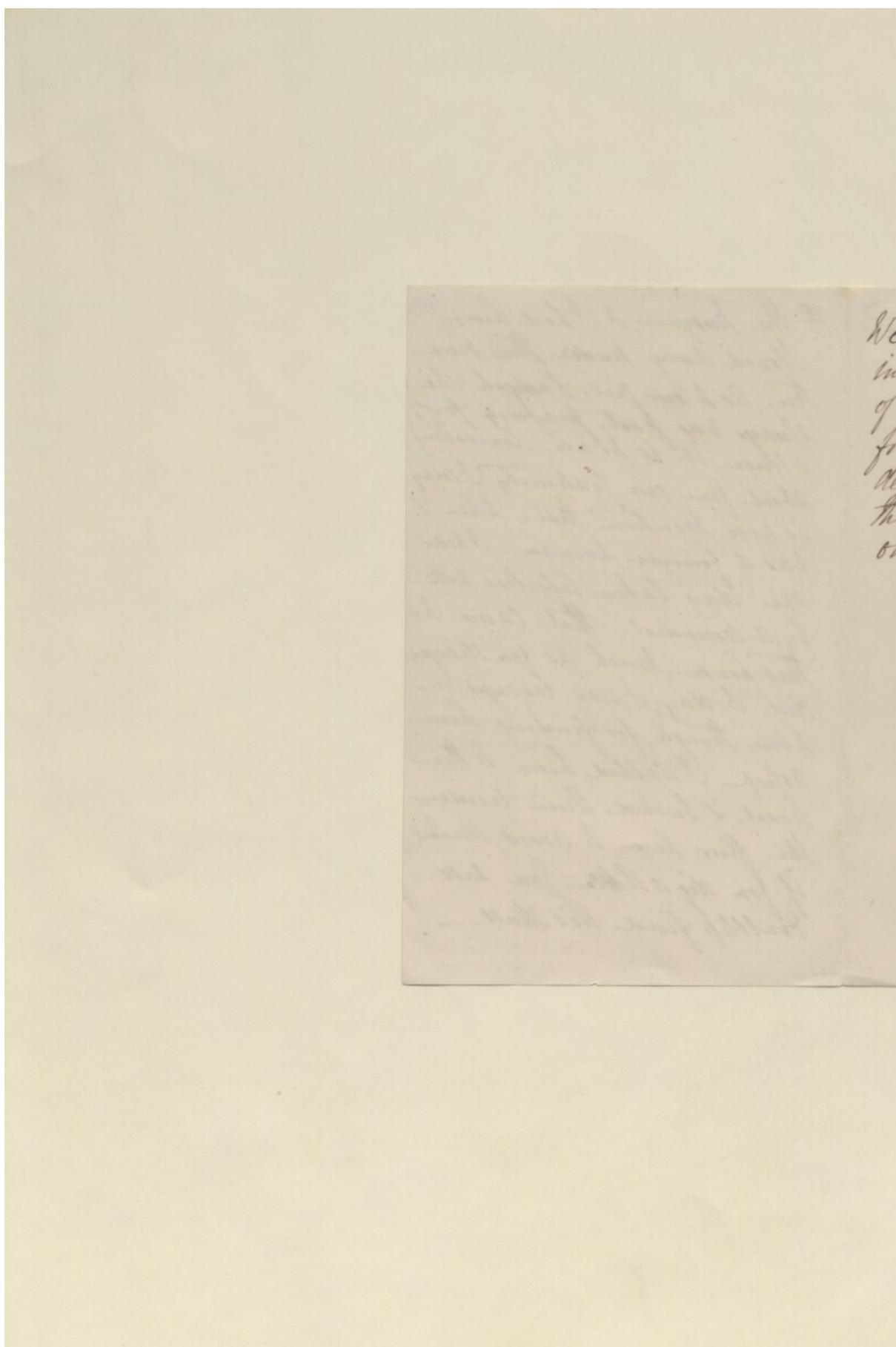




to the Mosque, & I hid him<sup>(AO)</sup>  
I went away under the vine  
tree, As to our girl Kadijah she  
always was fast praying for,  
& since it is his we concealing  
about your own brotherly I may  
as well mention that when I  
was a younger woman I was  
one day taken liberties with  
by a scoundrel that came to  
this house, much as you strange  
did to day, I was enraged on  
him though, for finding him  
asleep I stabbed him to the  
heart & buried him under  
the floor here to avoid scandal,  
if you dig a little you will  
doubtless find his skull.



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [40v]  
(78/80)**



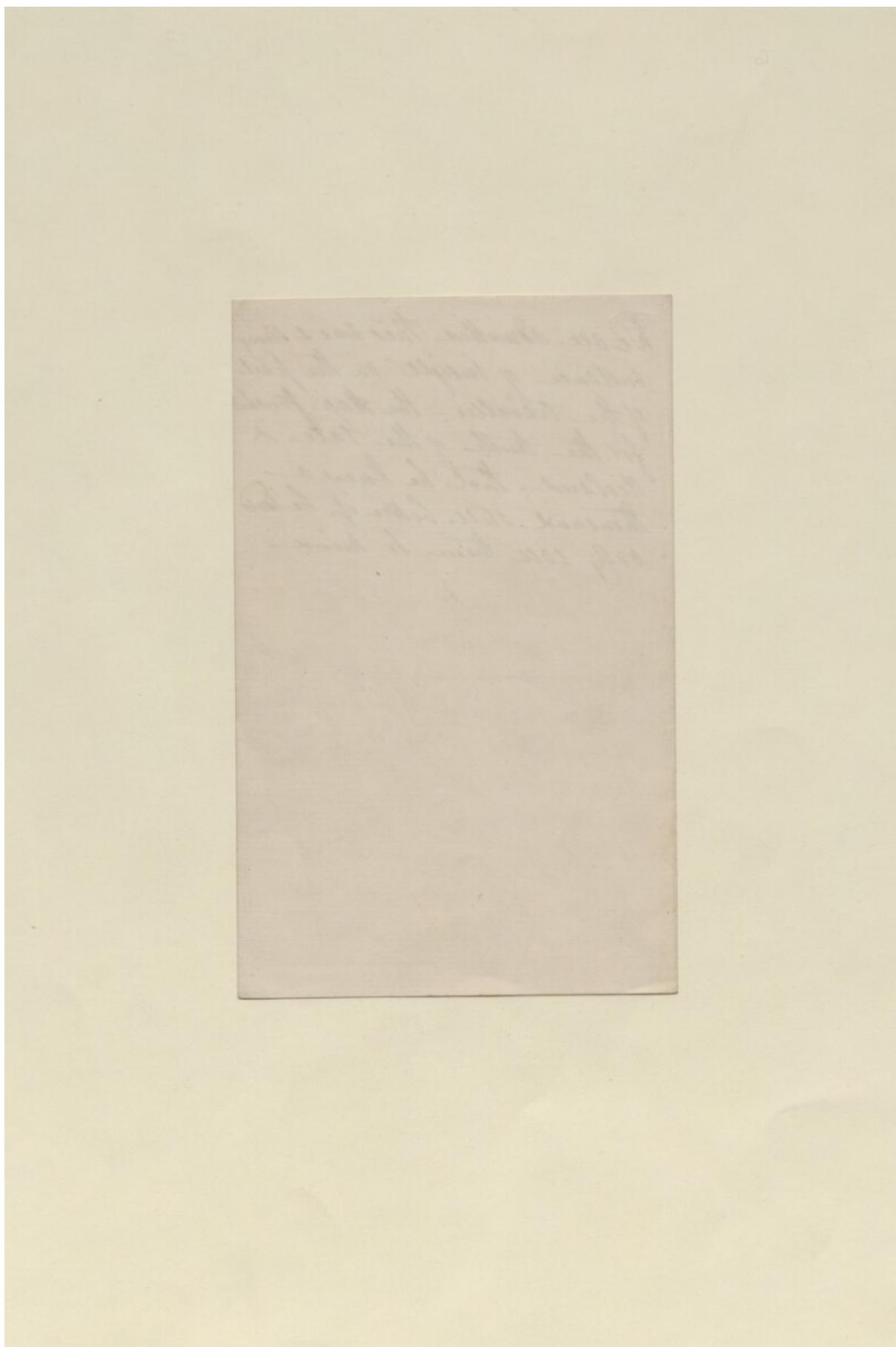


Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [41r]  
(79/80)

We are admitted this was a strong  
instance of insight on the part  
of the traveller. The Hajj Toucha  
for the truth of the tale &  
declared that he knew a  
thousand still better if he could  
only call them to mind.



**Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [41v]  
(80/80)**



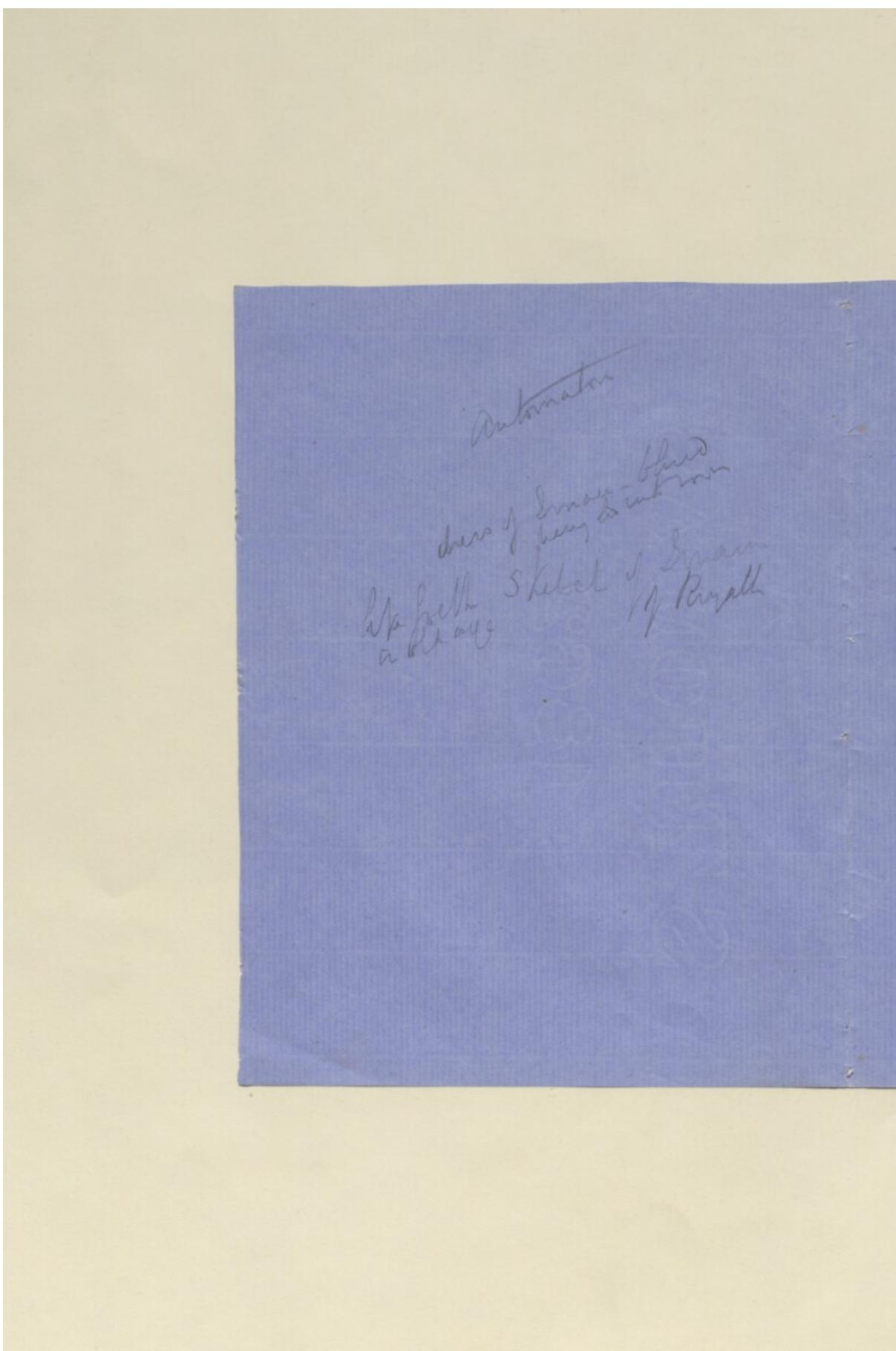


Draft pencil notes relating to Lewis Pelly's journey to Riadh [Riyadh] [42r]  
(1/12)

②  
Sleep at Khurul  
Sketch of road up to  
Riyadh - Entry -  
Obstruction of horses  
Communication with Bedouin  
Blank appearance -  
Call of the Dunes -  
Interview as per note  
during his remark that if men  
out of power the world would  
slabs he was still an independent  
so much so far as no one -  
Call of Mahboob the  
morning talk about irrigation  
Pump works - and about other  
proceedings in regard to the  
governor -  
Imp 18th  
when we left



Draft pencil notes relating to Lewis Pelly's journey to Riadh [Riyadh] [42v]  
(2/12)



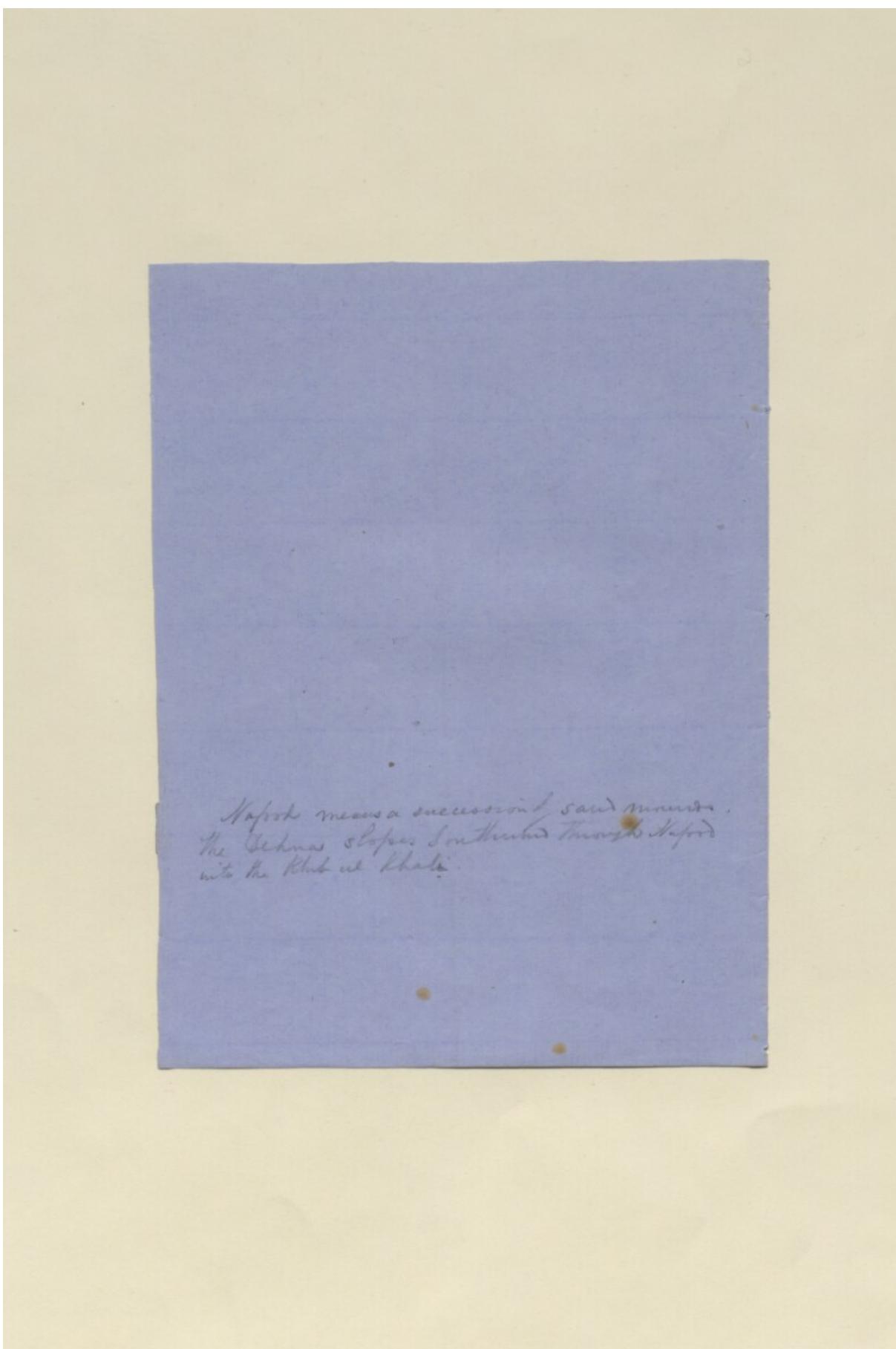


El - Rosta - (43)  
A district stretching from  
No town of this name. —  
that town El - Hofuf where  
I never named (not far off the front  
at Mawat) roads.  
The first of El - Rosta is four  
miles from Shatay. The town El - Hofuf  
is four miles from Shatay.  
From El - Hofuf to Qayl  
marches. Principal springs finding  
among the date groves of El - Rosta are  
El - Harrah El - Hagl  
Ayin Najim Bmnkheraisan

Seh El - is a source about two  
hours from Kharaj where the Amur feeds  
some of his horses — from South to East  
There is a rock cave in a  
mountain called El - Gharrak some three  
hours from Hofuf. —



Draft pencil notes relating to Lewis Pelly's journey to Riadh [Riyadh] [43v]  
(4/12)





General description of  
country - Political position  
& relations of this country  
as derived principally from  
the Oman as Algiers had an absolute  
Power - the most absolute  
despotism. I could imagine - full  
of pride, reserve & dignity as  
well as religion -  
The revenues -  
Tributes -  
Taxes -  
Mental arms.  
Omane confirms of  
the army & navy of his kingdom  
and of the defeat  
of Ahmed assault. Yet he was  
still content - and denied Pelly  
what he said to that.



safe under him as nothing. Sir H  
Rawlinson home. His audience long before  
affording departure that he was very pleased  
with the visit, that for the public had given open  
a new list of stations with me & they had  
met me & had all his proceedings viewed from  
& in direct communication with me.

We immediately effected my  
return to the Amman Sultan's proposition  
for arbitration. And I announced it better  
not to commit myself to any word on the  
matter until I had had conference with  
the other side so far however on this matter

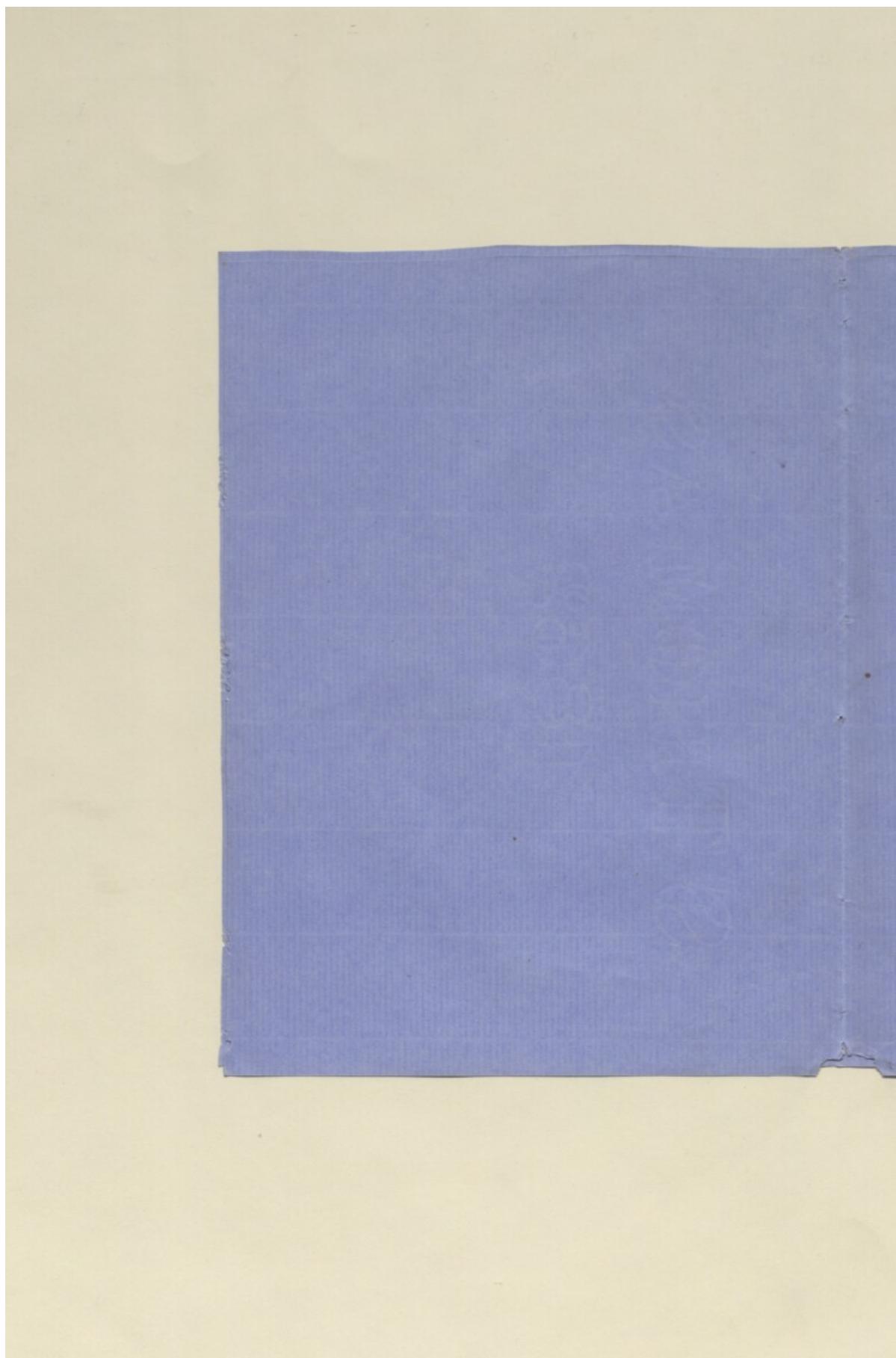


Sketch of the country  
Position determined  
southern observer - ran for  
all day - stated my wife  
looked at with very friendly eyes  
but from what is apparent

Sketch of plants array  
of the Beni-Suef - my wife  
had casting suspicion - sketch  
of sketch probably imperfect

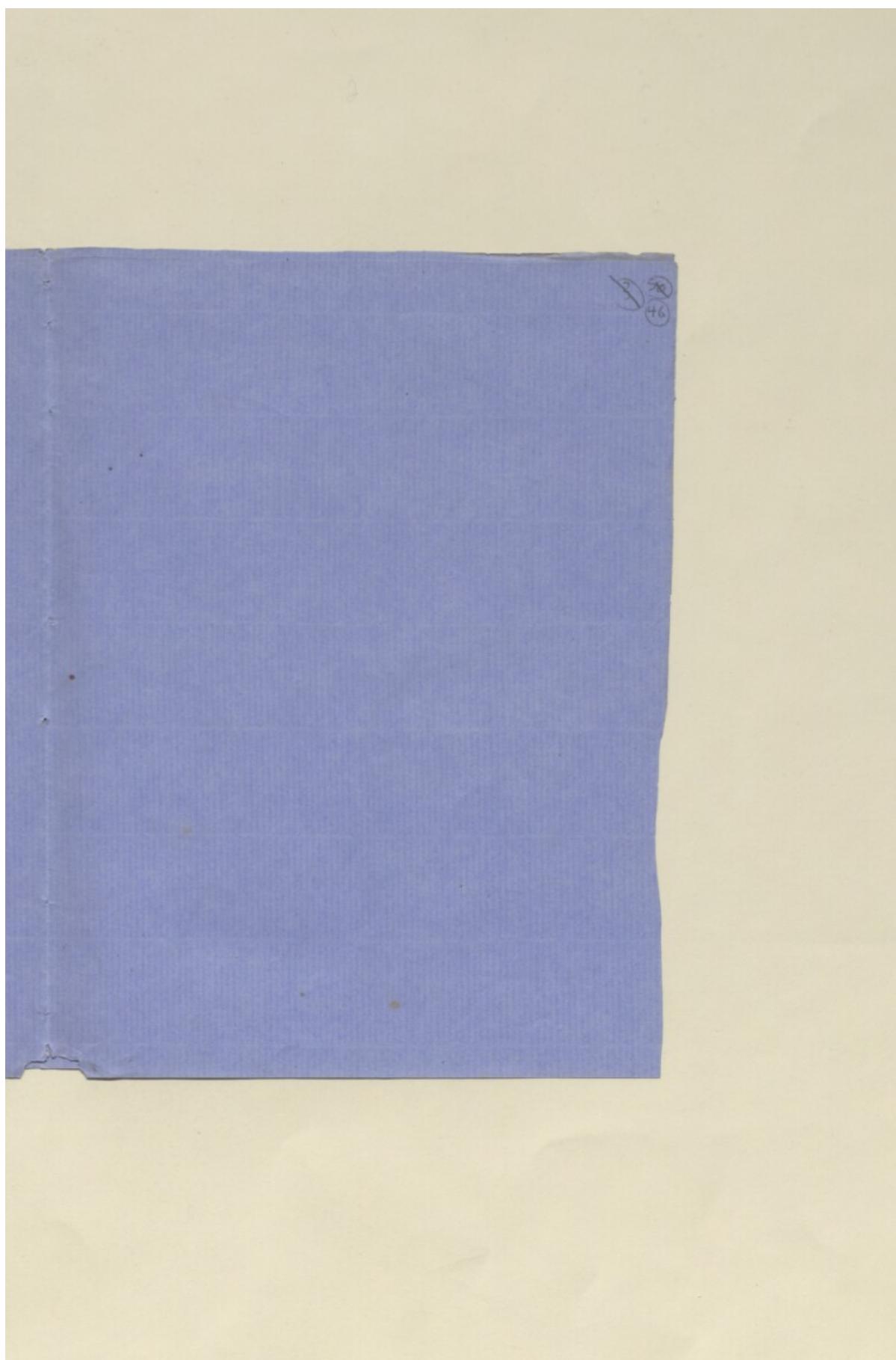


**Draft pencil notes relating to Lewis Pelly's journey to Riadh [Riyadh] [45v]**  
**(8/12)**



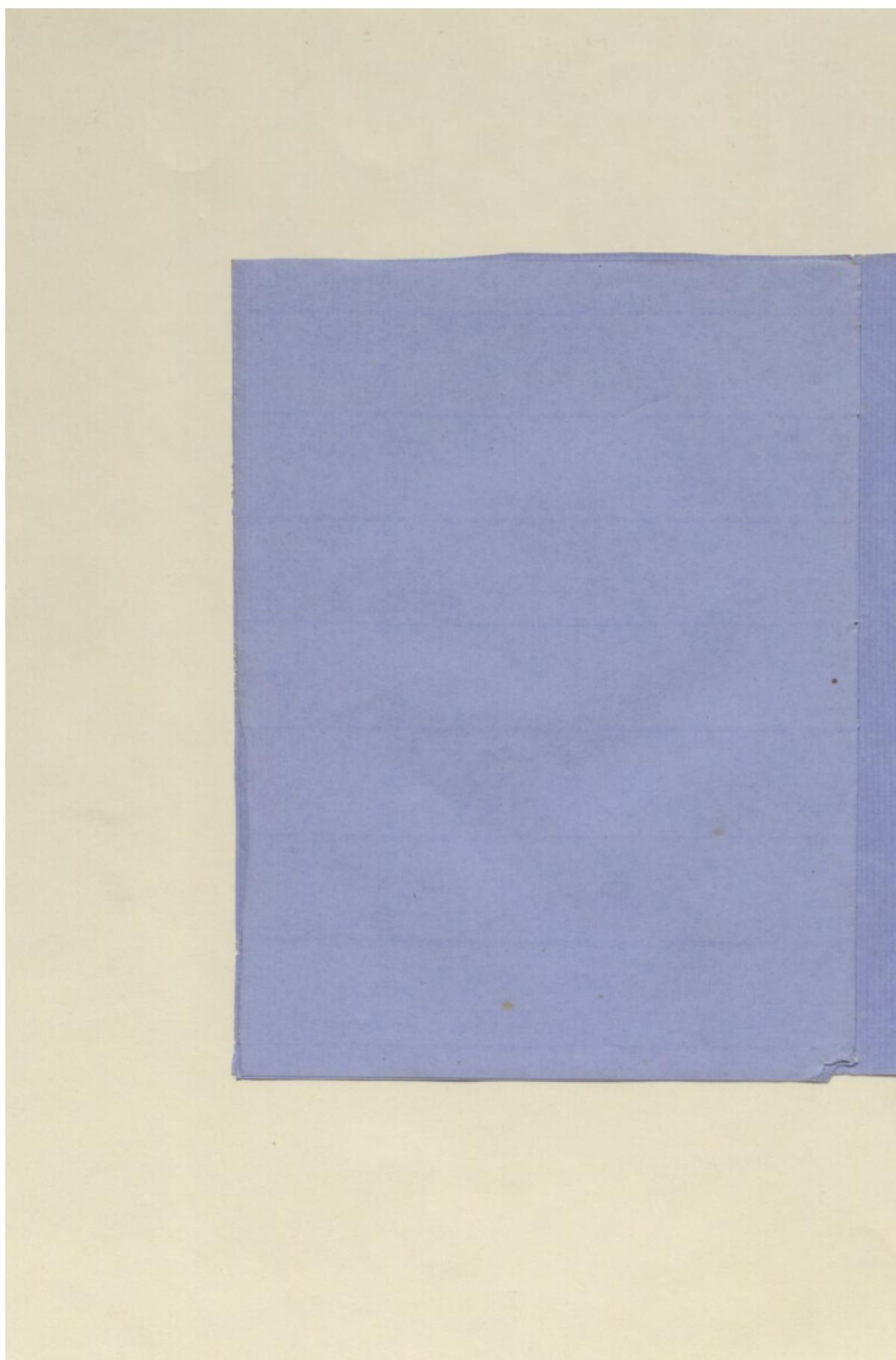


**Draft pencil notes relating to Lewis Pelly's journey to Riadh [Riyadh] [46r]**  
**(9/12)**



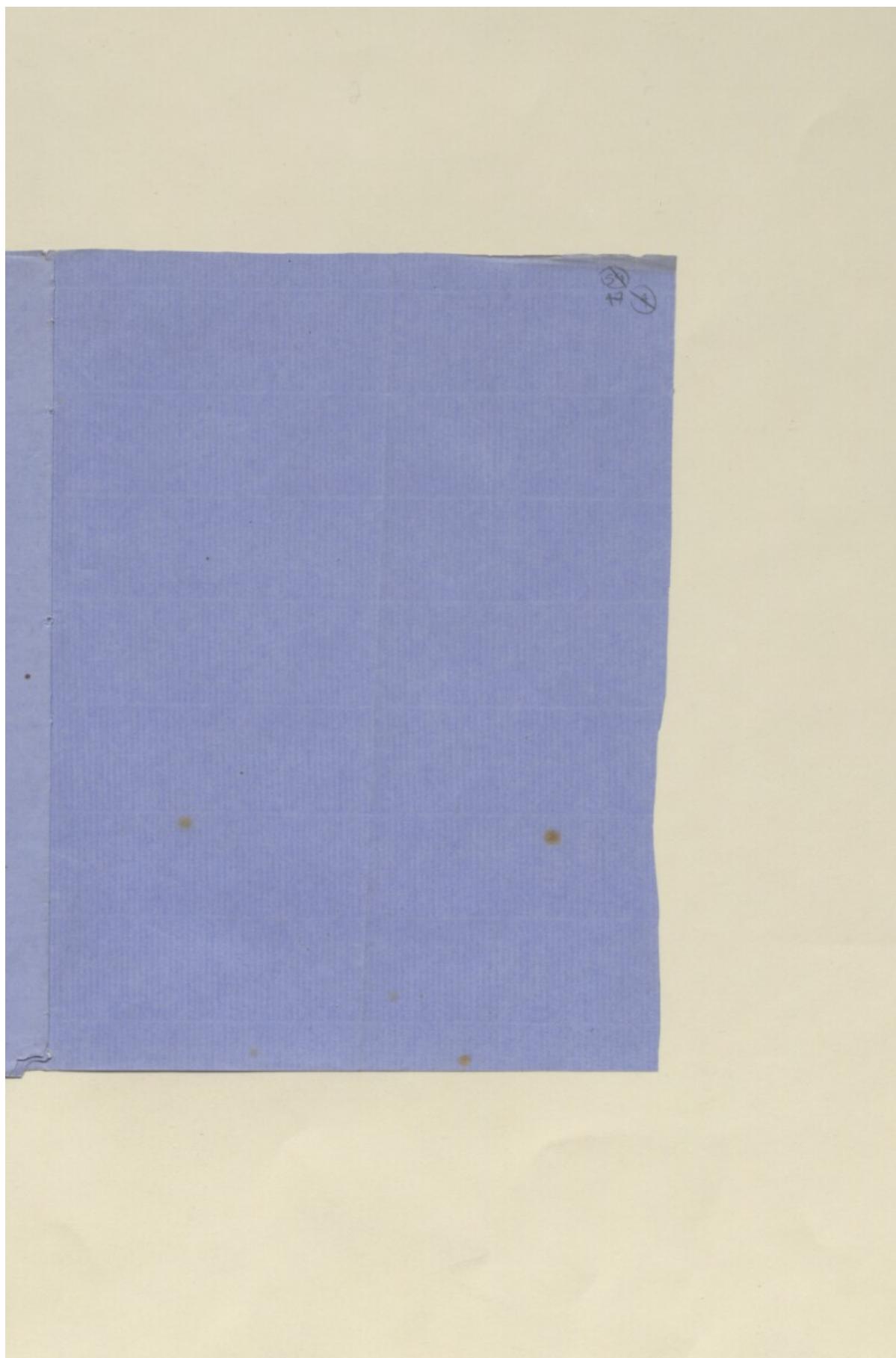


**Draft pencil notes relating to Lewis Pelly's journey to Riadh [Riyadh] [46v]**  
**(10/12)**



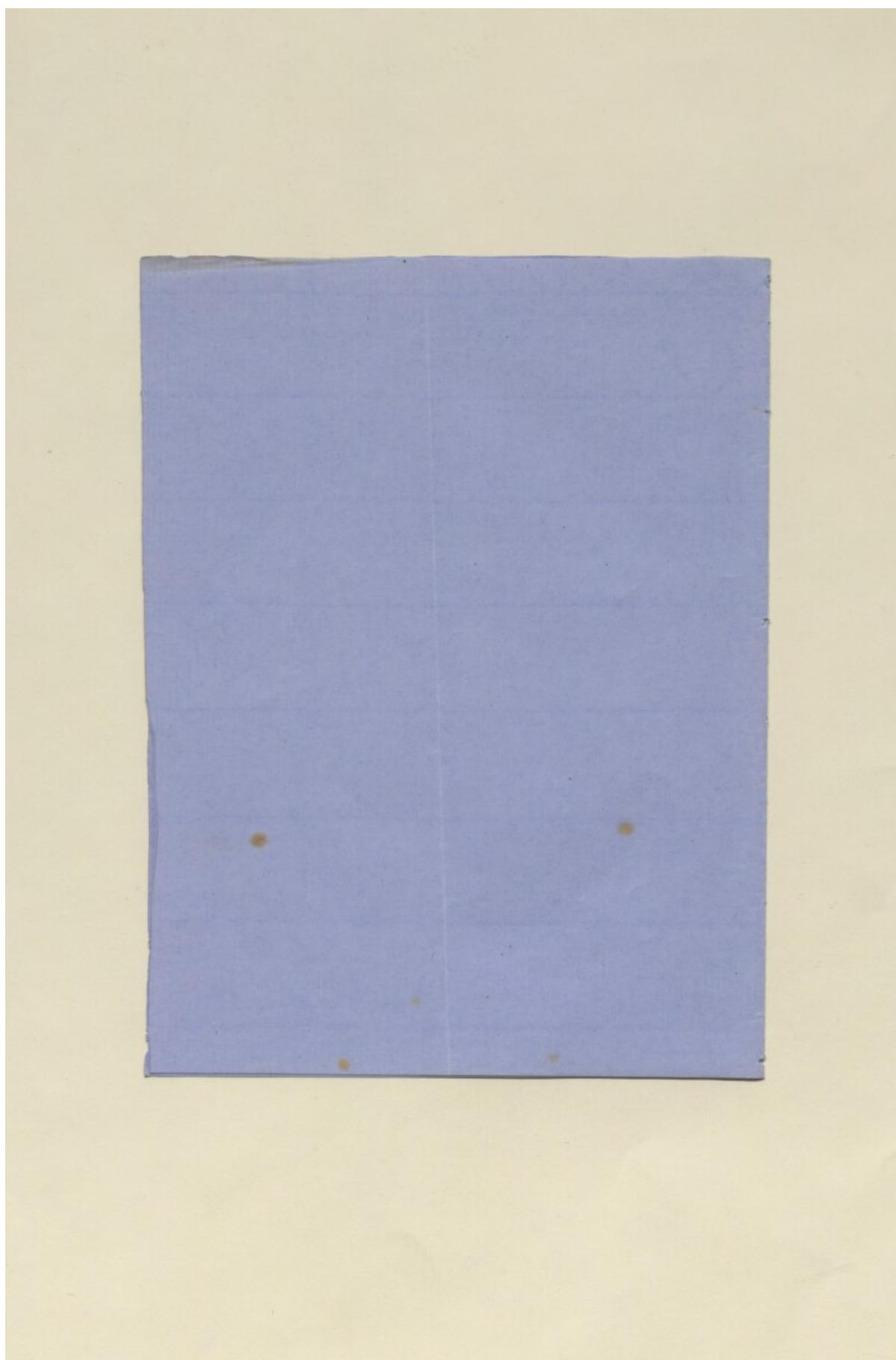


**Draft pencil notes relating to Lewis Pelly's journey to Riadh [Riyadh] [47r]**  
**(11/12)**





**Draft pencil notes relating to Lewis Pelly's journey to Riadh [Riyadh] [47v]**  
**(12/12)**

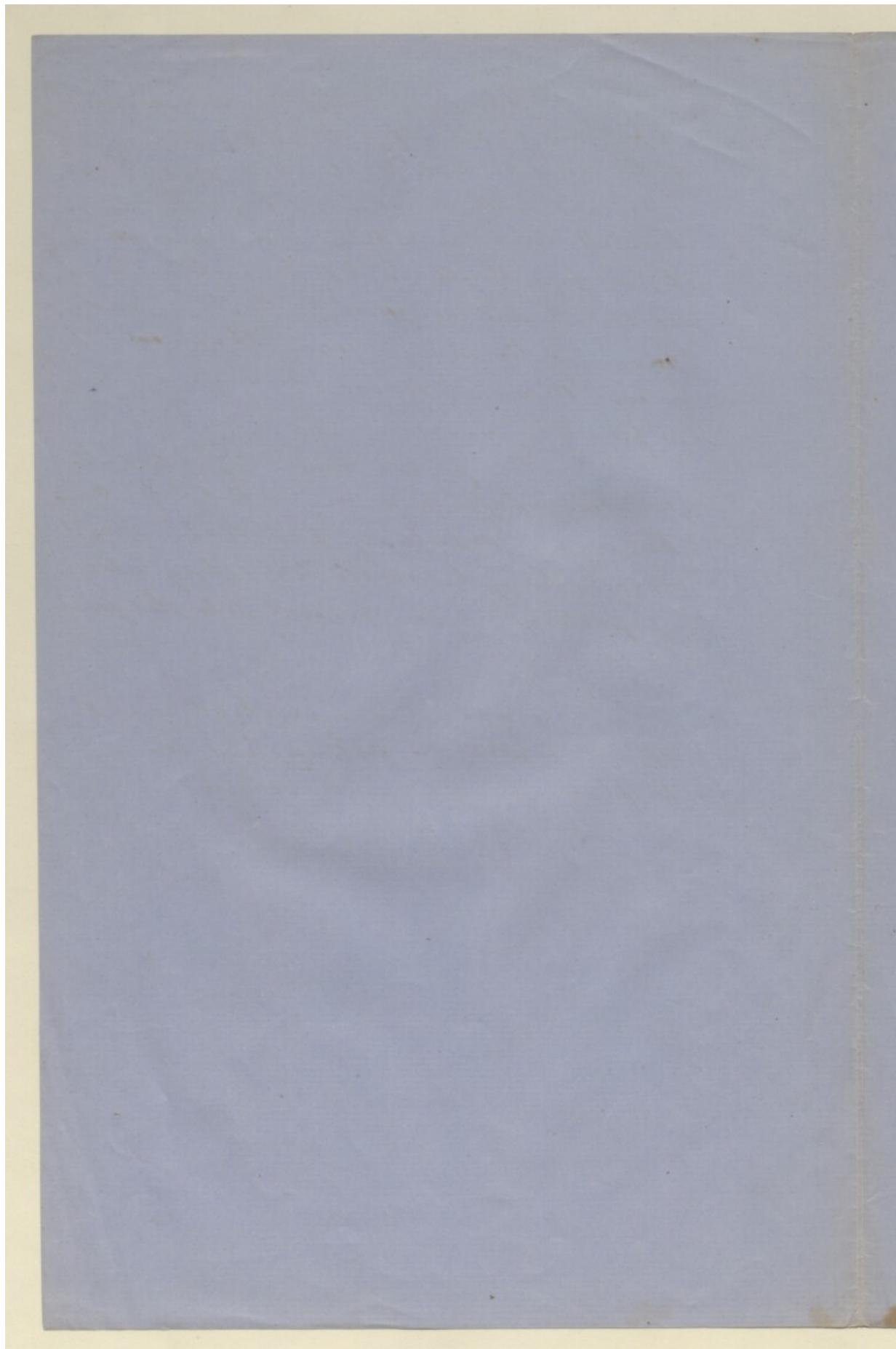




I have not as yet found any existing ceremony of sun or fire worship - It is vaguely stated however that people of these religions are to be found in the direction of Ab Yamama - Some of the Arabs nevertheless bear names obviously derived from the old worship for instance my host at Kuseit was one Yusef ibn Bader - Bader meaning the moon - Again Ghani ~~or~~ Ghamsy means the sun & Zohra the name of a woman is from Service.

It is probably known to you that the Mandevy of Hatch and Dees in that Gulf derive their names respectively from Medina and Mecca being traceable to a colony of the prophet's own tribe of Koreish who fled from Arabia -

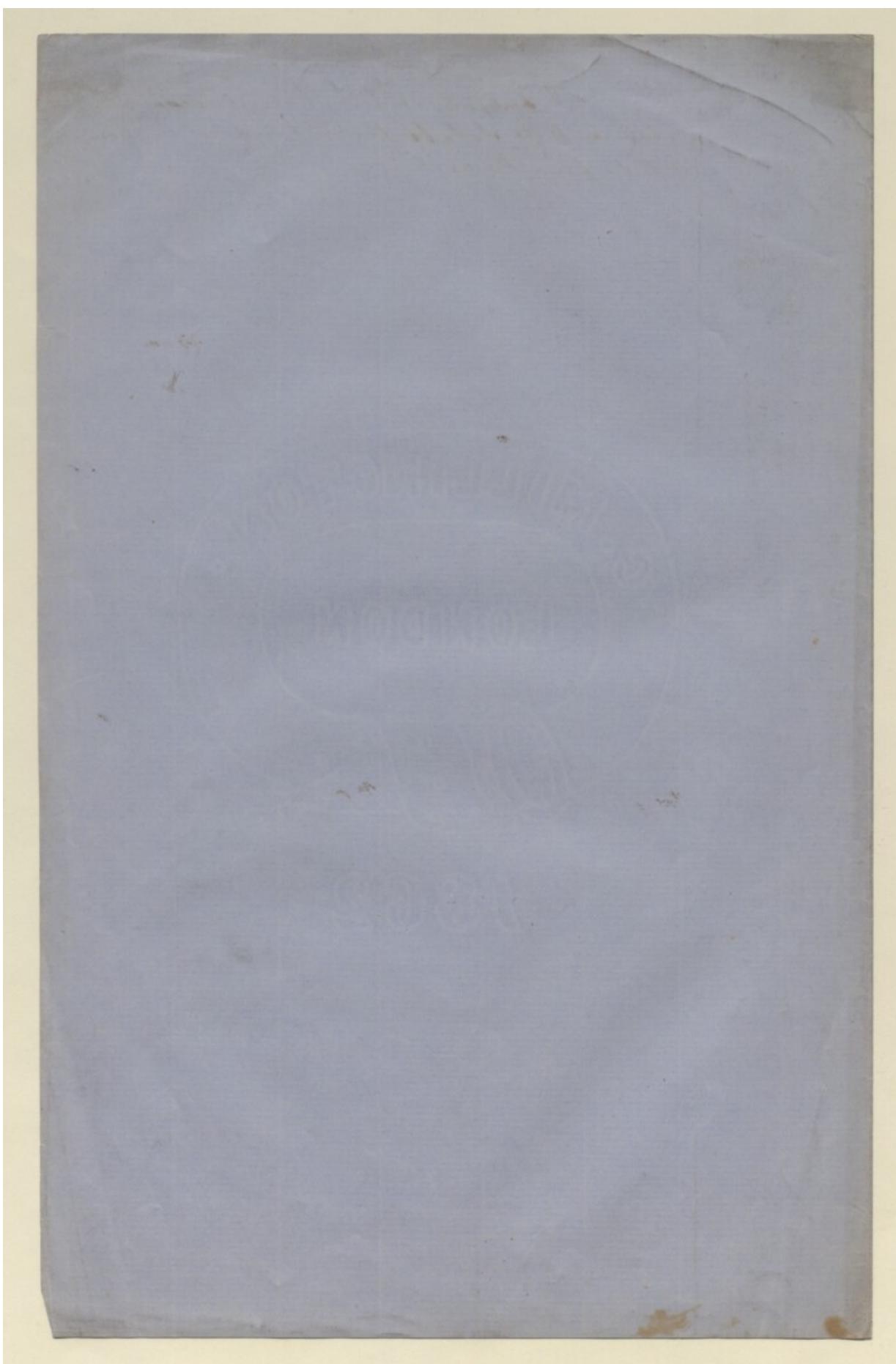
I append a rough sketch map showing approximately the distances and bearings of the places mentioned in the above paras -





(49)

I subjoin a few miscellaneous remarks,  
relative to the Selkha tribe based on information  
collected from them over -

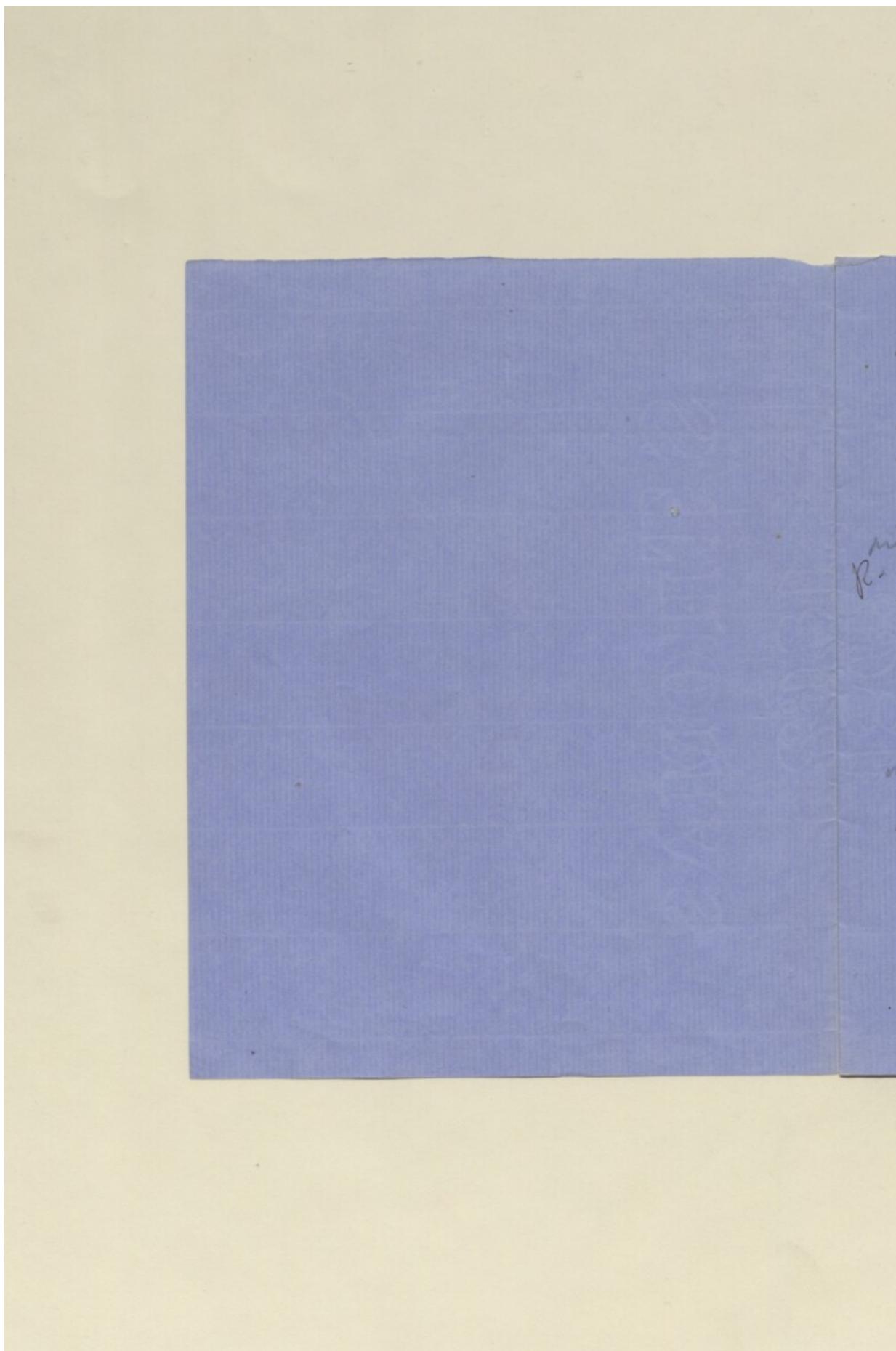




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80 N

The Yabib or Tellebn are so called because on certain festivals and particularly on their marriage or circumcision they fix a wooden cross dressed in red cloths and ornamented on the top with feathers at the door of the person married or uncircumcised as signal for the people to collect there and dance & rejoice around it. The word Select means a cross - Some interpret the name as Yabb - or Sabsibet. Arab. i.e. pure Arab & descendants of Arabs - Yabb meaning the back of the Makau - median Arab. contradict this and call them the outcastes or low castes - and have a tradition asserting that when Abraham wanted to sacrifice Ishmael to the fire, some angels had come to protect him - The Ebles or Iatam assuming the form of a man, came to persuade the people that he committed a shameful crime on the occasion the angels would disappear and would not be able to protect Abraham from the fire - One of the Arabs then cohabited with his own mother and the angels fled - but the Angel Gabriel being sent



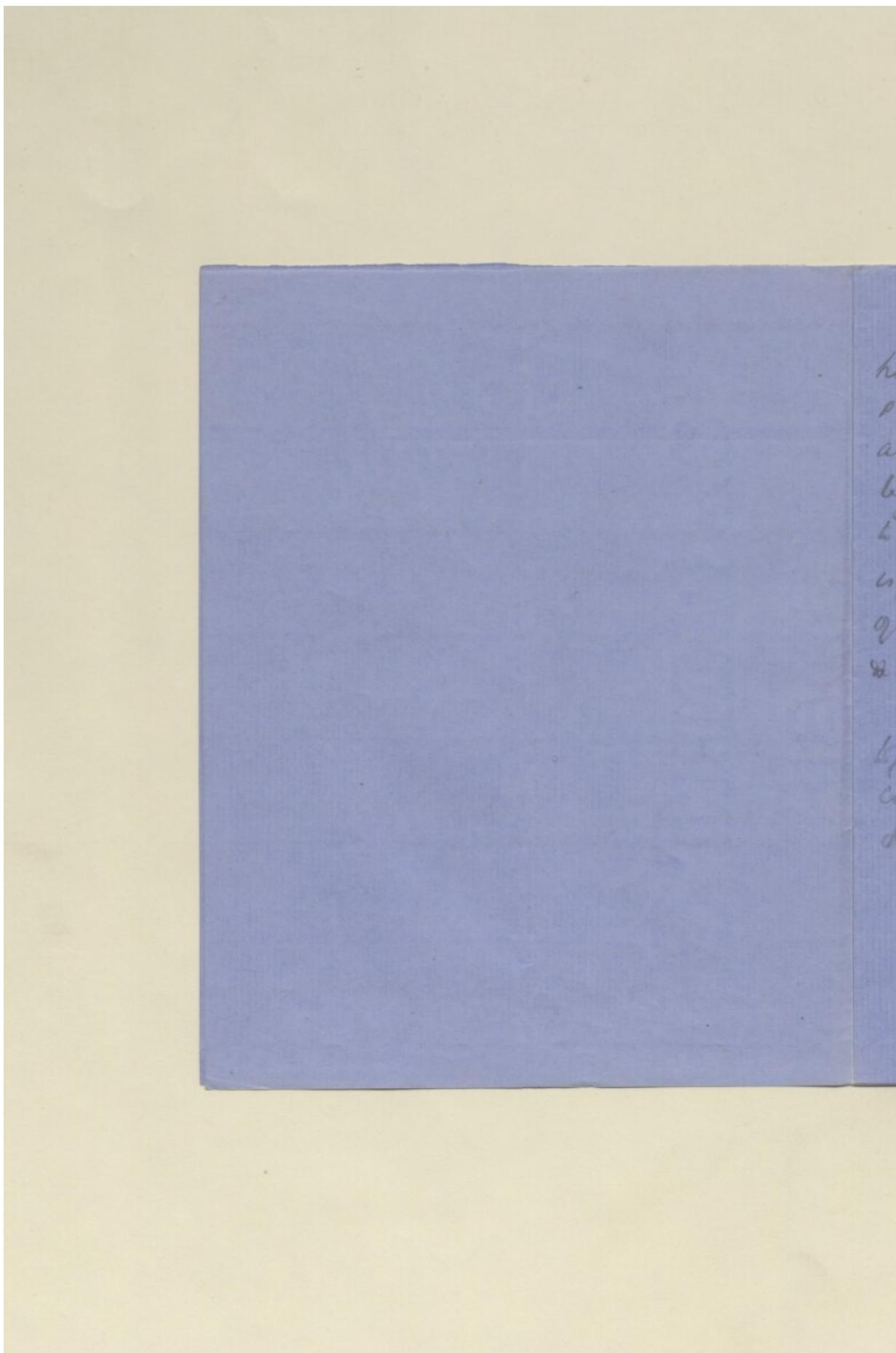


(5) No

spot whereon he  
caused the fire ~~which~~<sup>with which</sup> Abraham was bidden  
to sacrifice his son - being changed into a garden or a place covered  
with green herbage. The descendants of the man  
then inhabiting his son's were & have ever  
since been called Es-Solab -

The Solabs, who have emigrated into Syria  
and almost all <sup>now</sup> ~~their~~ Arab settlements outwards  
pretend to conform to the religious rites & ceremonies of the  
Mahomedans - but they are never seen to do so  
in their own places unless amongst Mahomedans.

They do not intermarry with the Assaf  
tribe of Arabs - or that the Arabs do not do so  
because they take them as outcastes <sup>concerning</sup> conforming  
or below the rank of a genuine Arab - This  
feeling of the Arabs towards the Solab is so far  
that a Bedouin will not plunder a Solab nor  
will revenge a blood feud with him - And  
if by accident a Solab is plundered he can  
claim his property - and the Bedouin will  
be ~~so~~ too happy to restore it, that his good  
name may not be disgraced amongst  
his tribe -

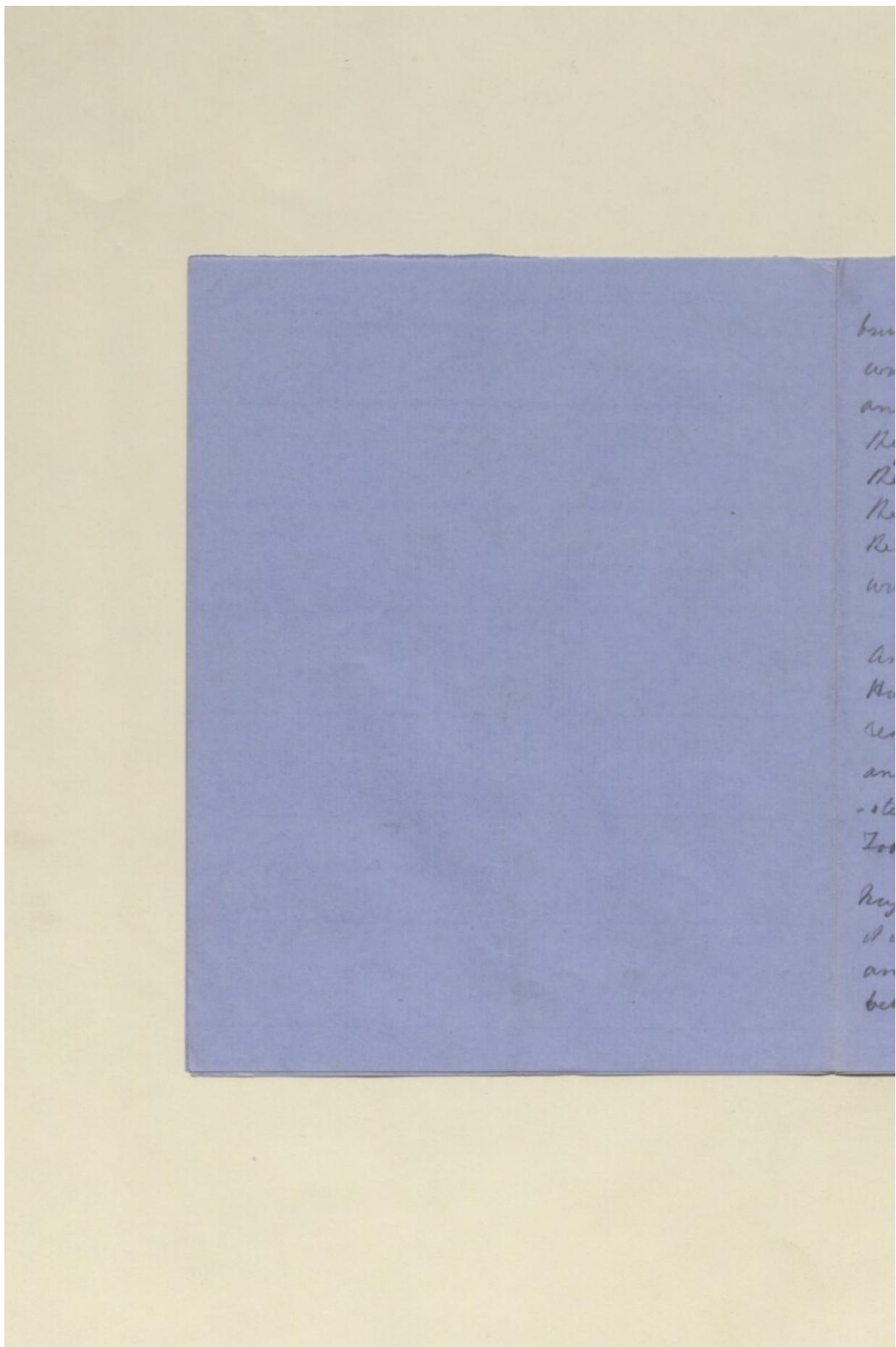




(52) ⑧

Among every Arab tribe the Yelash have a chief man who has a vow to avenge such a tribe to aid them in time of need - and in the event of their being plundered by one tribe they go to the other for assistance to recover their property - This assistance is afforded by more intercession or persuasion of one chief or tribe who other - of the impropriety & disgrace of an Arab a tribe plundering a Yelash -

The Yelash have never been known to plunder & they say that they will never covet others property and would wish nothing one to do the same - ~~but then~~ and that they have thought the Arabs the example and that is why the Arabs do not plunder Yelash - They are also very hospitable and if a stranger passes by their tents they will insist upon him take some refreshment or at least water -





(53) ~~(53)~~

They have no certain ceremonies for the burial of the dead - ~~like other Mahomedans, they~~ wash the dead, cover it with a white shroud and inter it with a prayer ~~after~~ afterward. They kill a sheep and distribute it amongst the poor - or their neighbours & friends who attend the burial - When a white shroud or anything like it is not procurable - they dress the dead with a new skin of deer -

They have a reverence for the house of Mecca as also for a place of their own pilgrimage named Huran in Iraq a Mesopotamia - They themselves respect the polar star called by them the Iah - and some also a great star in the South in a constellation called Isby - the same with ones of the Zobair -

The country they emigrate to is said to be Rayd & Izzat a Mesopotamia & Syria - In Iraq it is said, there are a great number of their caste and some Mullahs & learned men - who have a better knowledge of their religion & descent -

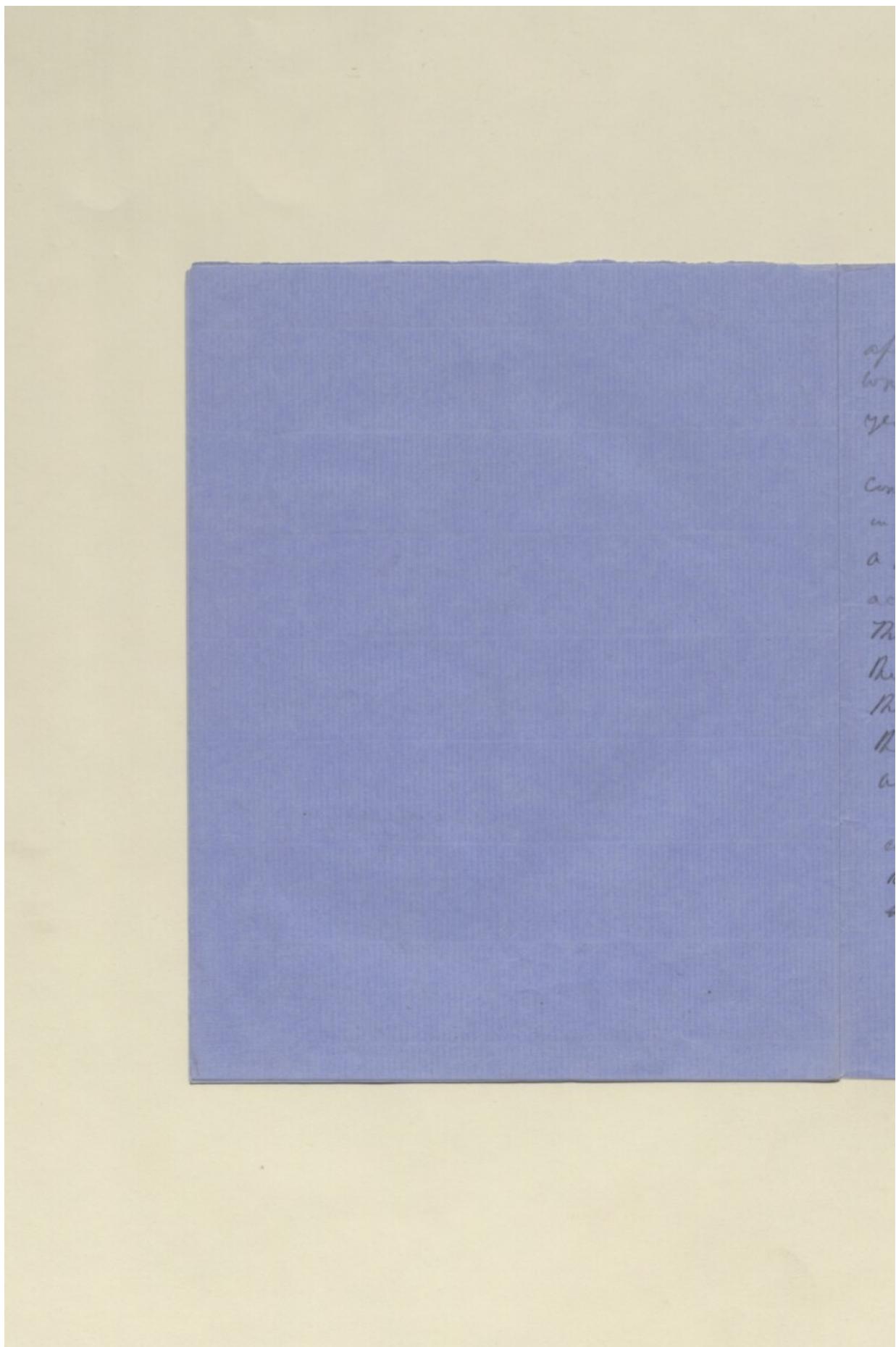


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(54) (13)

The Solayeb are good shepherds ~~and~~  
 They live on the flesh of deer - and wear the skins  
 thereof - Their principal diet is dates and locusts  
 when procurable - Their business is to look  
 after their cattle - ~~from~~ <sup>from</sup> ~~as~~ sheep & camels while  
 they last they have a great number - and ~~use~~  
 the milk butter & thereof <sup>offering also part of them</sup> ~~as~~ ~~they are not~~  
 when near the towns & seaports - They wander about  
 the country with their cattle for pasture almost  
 eight months in the year and the four months in  
 summer they descend on the seaport towns and  
<sup>for their夏安居</sup> ~~desert~~ <sup>desert</sup> ~~they~~ <sup>they</sup> ~~are~~ <sup>are</sup> ~~not~~ ~~not~~  
 adjoining villages - like all Bedouins, they  
 have the black tent made of goats' hair ~~from them~~  
 and so handy that it can be carried about by the  
 Bedouin himself - The pitch their tents <sup>from the Arabs</sup> separate  
 The Arabs themselves confess that the  
<sup>in general</sup> Solayeb are the most beautiful (in features) of all  
 the Arab tribes - But they are rather of  
 dirty habits. They would not on the least  
 mind eating the flesh of dead cattle, even  
 of lying at their gates for 2 or 3 days -



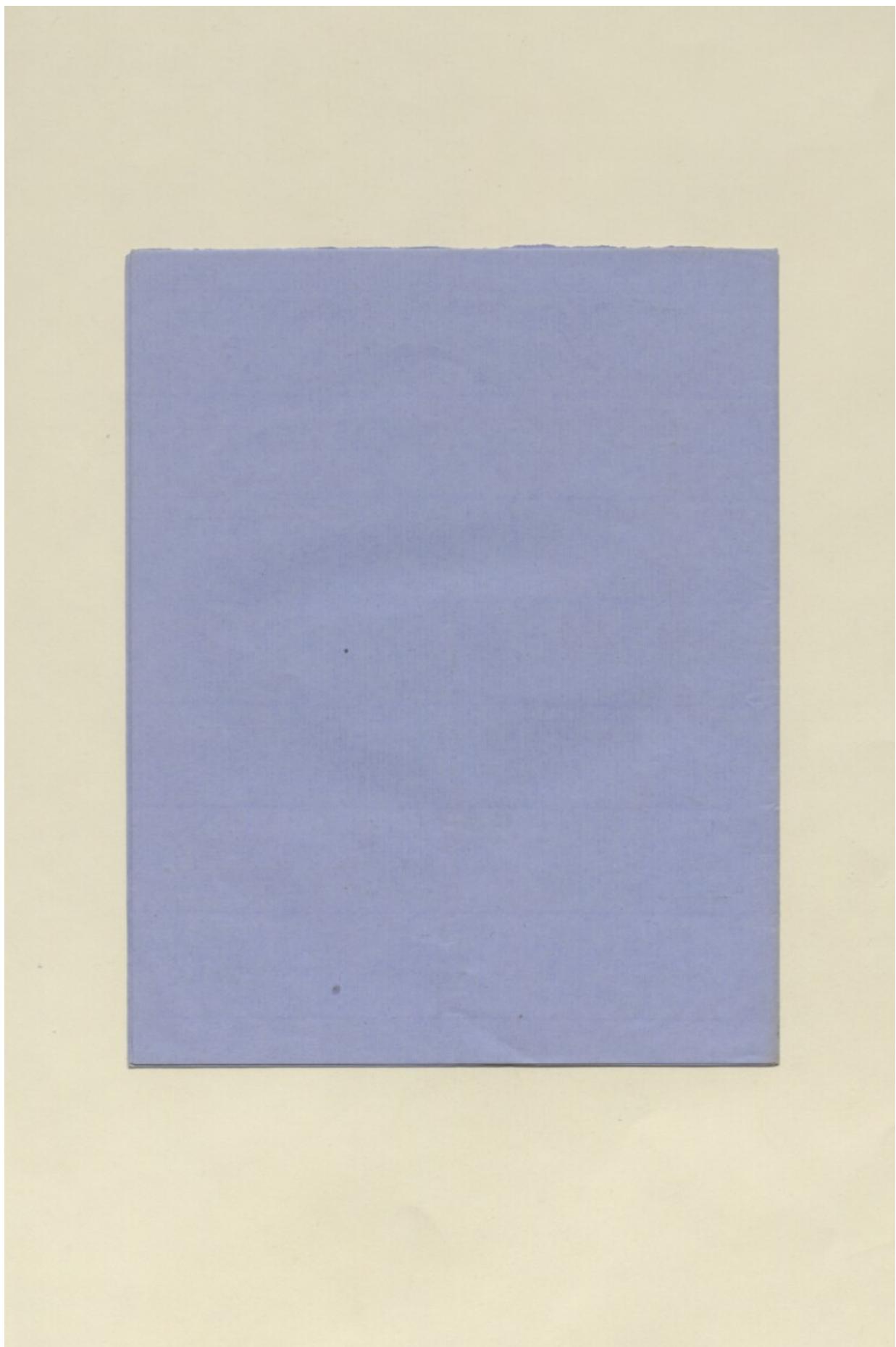


(55) (A)

+ They have to wash their children 40 days after birth, dipping them seven times into the water & out - ~~and~~ circumcise them when seven years of age at most -

+ Marriage is performed by the mutual consent of the parties and their respective fathers in the absence of which, the nearest of the kin. And a bargain is made for paying a certain sum according to ability - to the father of the girl - This being done they go to an elderly man among the tribe or to a "mother" when practicable - and the latter after having <sup>recomm'g few and</sup> asked them if they consented to the union <sup>they will be</sup> are allowed to speak with each other -

+ As said before on both occasions of circumcision and marriage <sup>The cows are killed at the same time</sup> some sheep are killed & food prepared ~~the cows~~ <sup>the cows</sup> prepared at the same time and the people, relatives or otherwise collect there and feast with the host - without any invitation being sent - the cows meaning all -





(56) ②

+ They believe in one God - some also in  
Mahomed - others deny Mahomed as their prophet  
but believe in other who is as sacred as their prophet  
~~saying them the confidentials of God~~  
but are ignorant of their names -

+ They pray three times a day - before &  
about the rising of the sun - before the decline of the  
sun from the meridian - and before sunset  
Their prayers are like the Mahomedans - But  
it is said that those who inhabit in the Irak  
have their own way of prayer in the Chaldean  
or Syriac - and have some sacred books written  
in either of those languages - One of these books  
they assert to be the Psalms of David and another  
that of other prophets - They fast three times  
a year - once for 30 days in the month of Muzza  
another for 6 or 7 days in Shabron and a third  
for 5 or 9 days in Ramadhan or Surovat -

+ They declare only that they are the  
same with the Dabbeens - in Tabriz - and  
that they are a tribe whom emigrated



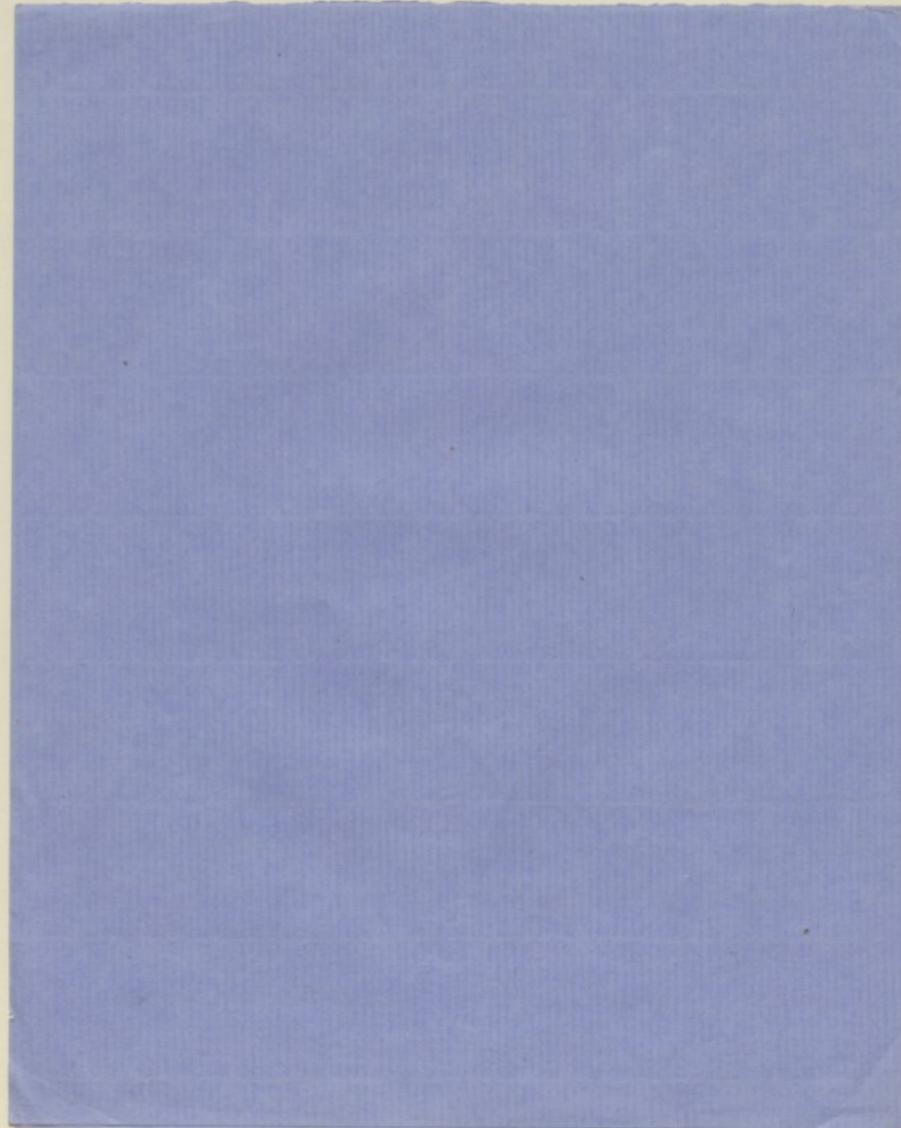
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from many years ago

(57) (a)  
The Arab territory and there they for refuse  
the Mahomedans persecuting, oppressing &  
refusing from smuggling with them, <sup>of</sup> ~~Arabs~~  
at first outwardly conformed to their religious  
forms and then little by little and from ge-  
neration to generation, have forgotten their  
own forms of religion - and are now quite ig-  
norant of both -

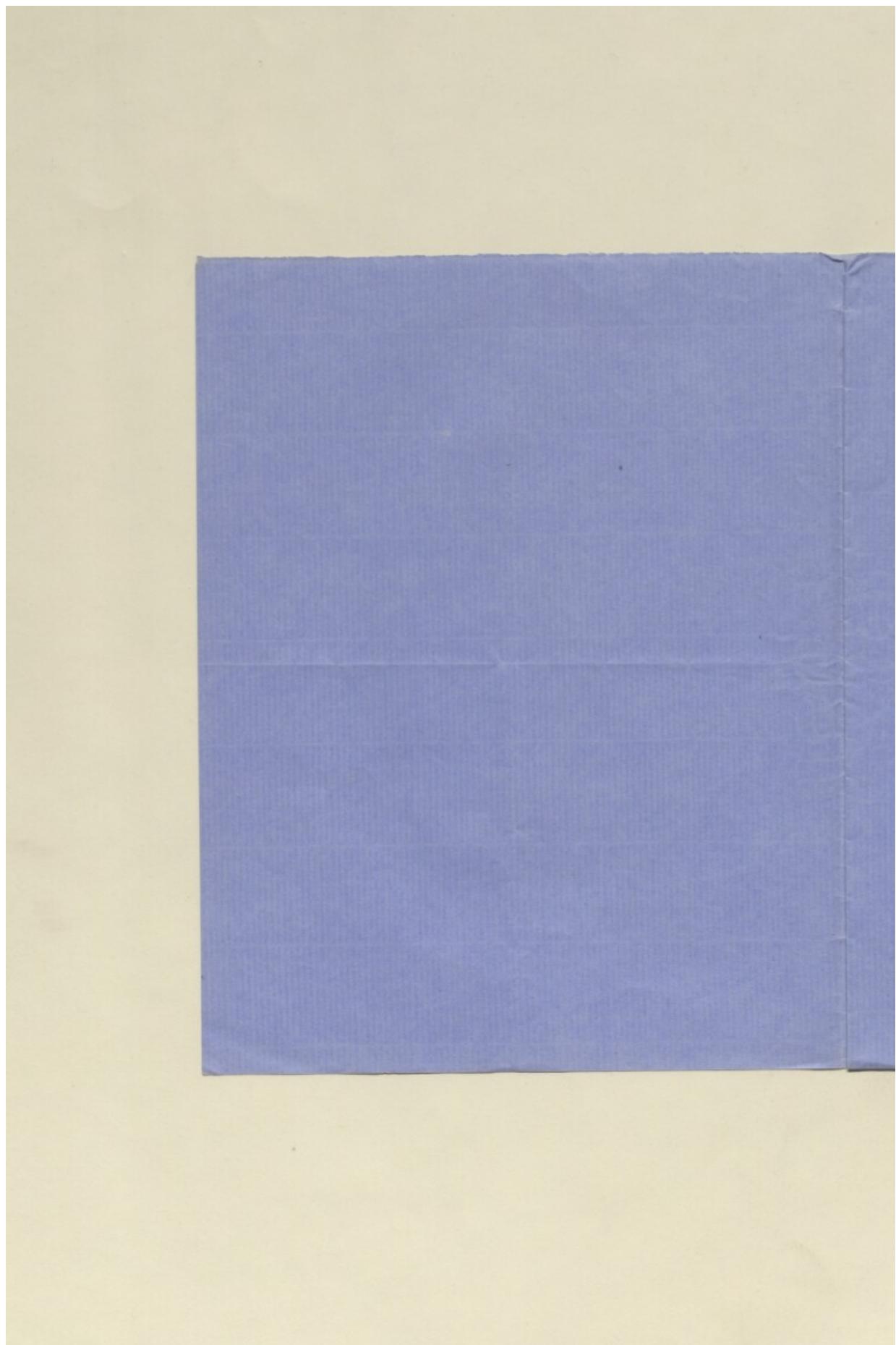
They live very peacefully and quiete  
undisturbed by the Arabs owing to the favorable  
imposition the Mahomedans are under. of the  
Yelabees being inferior to them in rank & caste  
and its being degrading <sup>of them</sup> to them to make any ~~Arabs~~  
and for <sup>they pay no tribute to any Arab</sup> ~~Arabs~~ <sup>is made from them</sup>  
~~Arabs~~ - When ever they happen to take  
a shikhal for any arab chief. The latter is very  
careful to pay them well, so that he might  
not be indebted to a man so superior to him.  
The Arabs are also careful from borrowing any thing  
from a Yelabee merely for not being indebted to him.

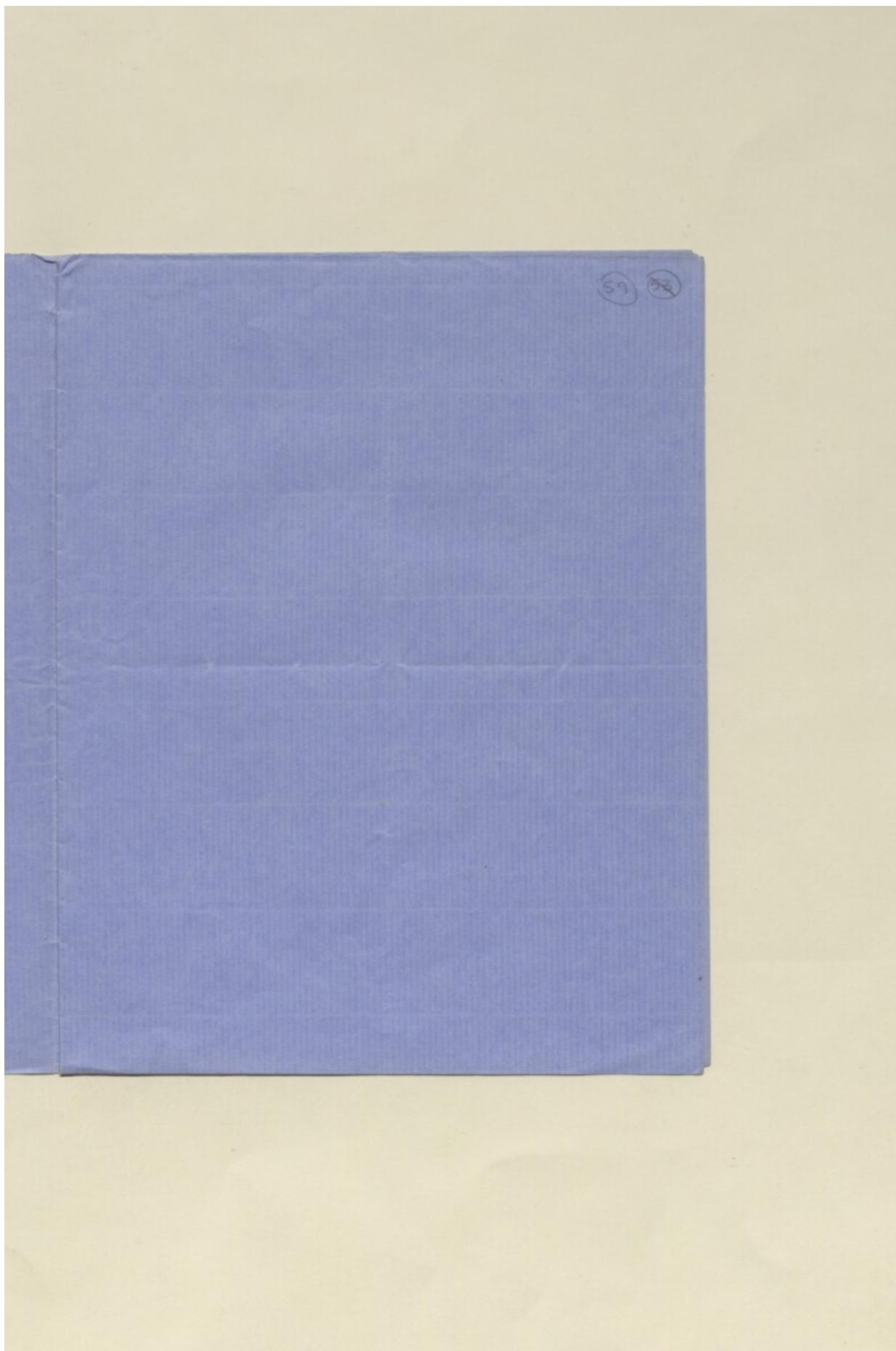


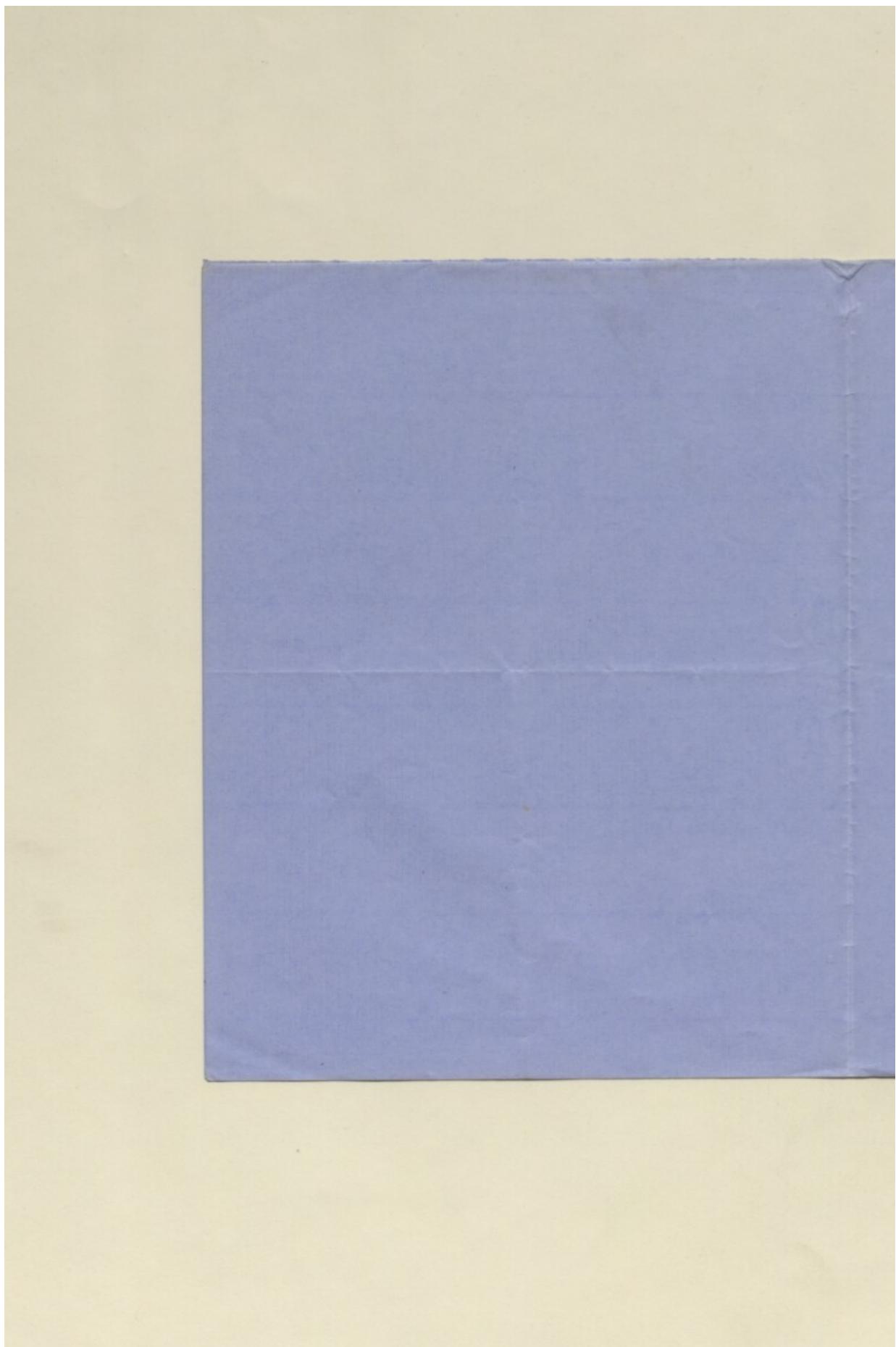


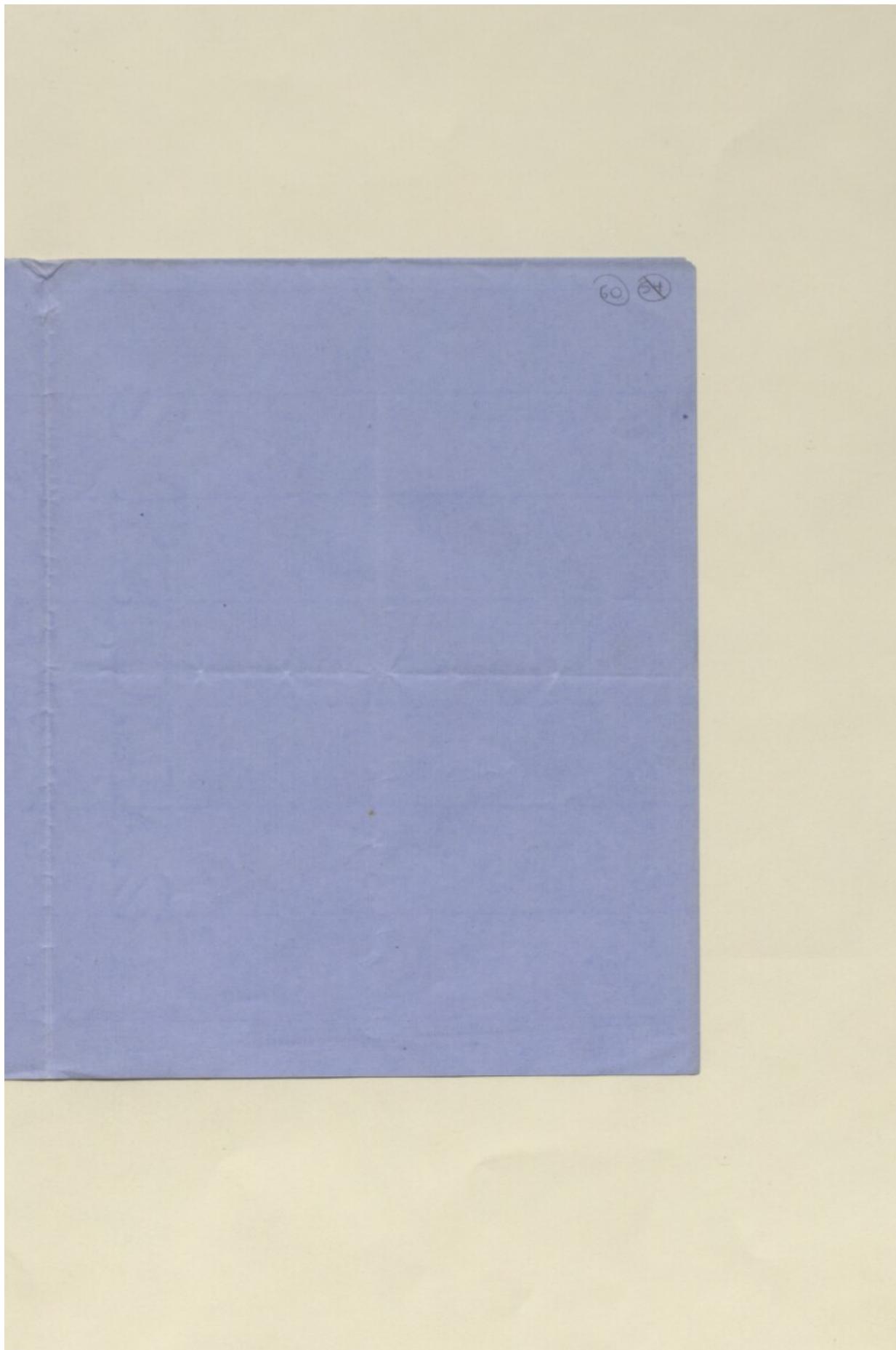
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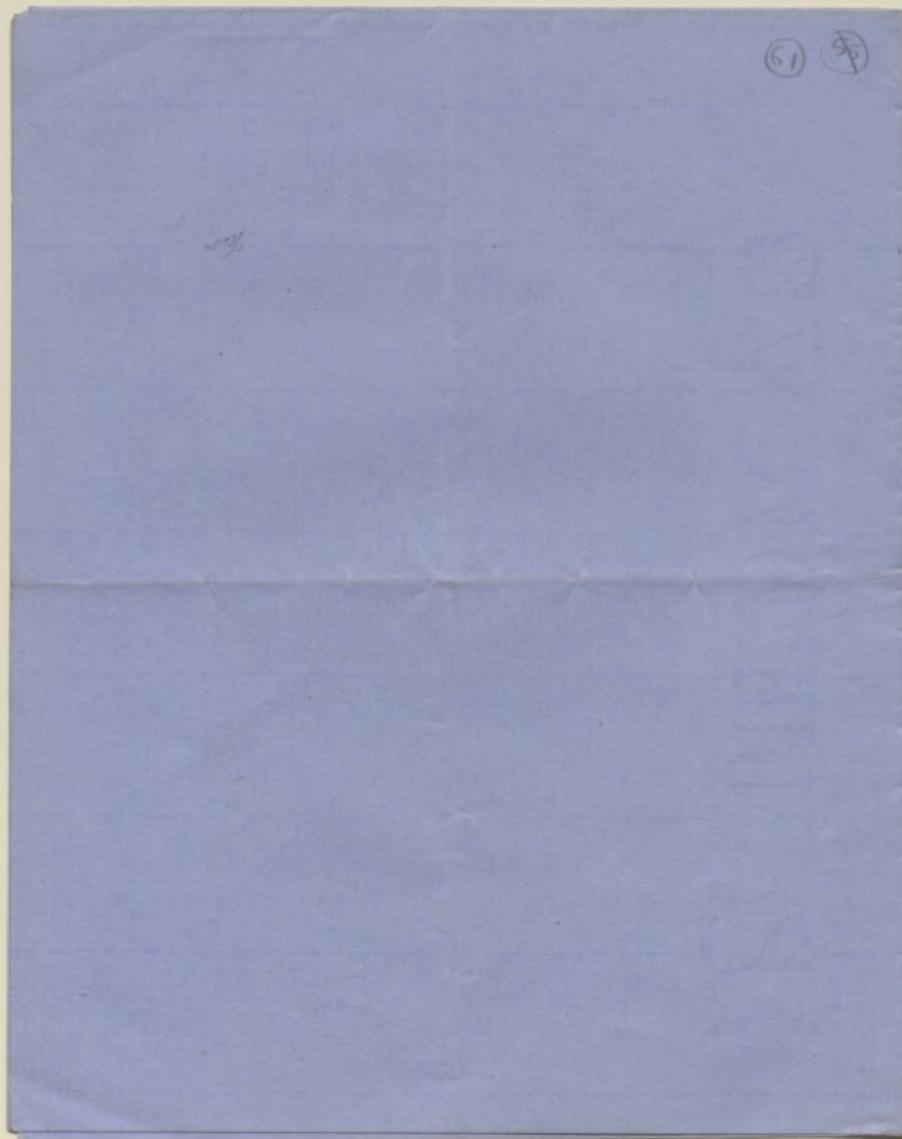
When they wish to adore the Polar Star or the one in the South - they stand with their face towards it & look at it. stretching their arms in a manner to represent a cross. The Polar star is worshipped because it is an immovable star in the sky and leads all travellers through the right path to their destination -













The coast line between Al.Katif and Koweit for a distance of one or two days journey inland is long called Adan. Strictly speaking Adan is a strip of rising ground a few miles to the Southward of Koweit and which is known to the native sailors as Mazy Al Bent - from its supposed resemblance to the curve of the girls eyebrows.

Proceeding inland you come on a belt of country called Hajar or Samman, the Hajar being applied to sand-stone a friable stone generally and Samman to a tract strewn with boulders or hard stones. This tract is of a stony pebbly character. It may have an average of two days journey. It has a general direction between North West and North and South East and South. It lies itself in the great desert called Rub-el-Khalie on its southern extremity and in the great uninhabited tract lying to the west of Euphrates on its Northern extremity -

Leaving the Samman and still proceeding inland you come on a second and parallel belt known as the Dahna or Neffoud. This tract also has an average breadth of two days journey and like the Samman - merges at its South Eastern and North Western Extremities in the two deserts above alluded to. This belt is formed of a succession of mound of a waves of sand popularly stated to be seven in number. Dahna meaning a tract composed of sandy mound and Neffoud implying a country composed by succession of such mounds -



Leaving the Dahna, you come again on a tract of various breadth lying between the Dahna and the highlands forming Nejd proper. This tract is known under different names at different points, for instance, at its narrowest part being that immediately beneath Al Towaij hills it is called Sadair; further south that is between the Makhmal district and the Dahna, it seems to have no distinctive name but is sometimes called Sedair and sometimes Makhmal. Still further south that is between the Dahna and the Red Reed, it is called Ormat.

The hill tract <sup>line</sup> immediately within the above mentioned tract forms the western highland of Nejd proper. This hill line runs in a general direction of North a little west & south a little east. At its Northern point is Zalyy and from Zalyy down to the village of Burdah the range is known as Al Towaij. This is the highest portion of the western highland of Nejd. Below Burdah, there is a break in the range stretching from one to two day journey mostly from the village of Yadij to the old town of Sedas. The district formed by this break is called Makhmal. From Sedas in a southerly direction the country again rises and so reaches Riyath distant one long day journey through the villages of Aynah, Jebelat and the old Wahabee capital Darayyah. These highlands to the south of Sedas are known as above stated as Al Reed. The Wady Hanifah cleaves the ~~the~~ Reed from Aynah through Darayyah (which was situated half on one side of the valley and half on the other) towards Riyath and afterwards bends in an easterly direction towards Al Akhras and in a southerly direction the great desert.

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(63)

In describing the character of the country as above between the Persian Gulf and Riyadh, I have described it as it would be crossed coming for instance from Koweit to Riyadh and I have not taken into consideration those regions of Waslum, Karim and Subbul Shummar lying to the westward <sup>or</sup> ~~southward~~ of Al Jawayi and which either politically or geographically appear at the present moment <sup>belonging to</sup> Mayad.

\* This Al Ared and Rajah are situated in known as Al Ared and must not be it is only the valley which leaves the district which is confounded with known as Wady Hanifa. It was this Wady <sup>Alpha-</sup> recently or a part of which before it was conquered by the Orthodox Mahomedans was known as the Wady direction near Aftan - usually it is quite dry - after heavy rain it becomes a torrent. The bulk of the water losing itself in the sand of the Southward and Eastward <sup>general</sup> The Water shed of this district seems indeed to be the Southward & Eastward - The water which is lost in the sand of Rob al Khali goes the sand, and that which passes the Eastward draining under the sand of the Dahna and reappearing firstly in the lower land of Al Ahmar, secondly in yet lower plain of the sea-board near Ras Tannura and Kathf and thirdly in the sea itself at a depth of 4 or 5 fathoms near the island of Bahrain -

From Rajah two days journey in a south westerly direction is the Valley known as Al Yamama - Tradition asserts that this region now nearly desolate is the remnant of what was once a considerable state destroyed partly by encroachment of the desert and partly by political conulsion - I infer that Al Yamama originally



extended from the present Wady Hamman & in an easterly direction to the shores of the Persian Gulf thus including the present district of Al Ahsa & then known and having the great desert in the south, and being divided itself by the Wady Hanifa in its eastern branch known whether as Wady Solai or passing as Riffan -

I cannot find that any running water reaches the Persian Gulf at any point ~~from~~ <sup>you</sup> Kuwait the Arab shore from Kuwait at the head of the Gulf to cape Musandam at its entrance -

There is a small stream two hours to the south of Rajah called Sab where the Amiri of Maj'd watered & grazed some of his horses and which is afterwards lost in the sand. The water of the Derasha and Al Sawaa Valley is in large part used for cultivation and the waste is lost in the sand - None of the water from either of these valleys comes eastward to Hamman -

Leaving Rajah and returning to the Persian Gulf by way of Al Khra <sup>over</sup> you pass the same sort of country which you crossed in going from Kuwait to Rajah only in reversed order of course - That is to say in leaving Kuwait for Rajah you have a march of 12 long caravan days in a general direction of South West by South which the first 5 days are diagonally across the plain loosely called Adan then for two days across the stony tract of Hamman then two across the sandy tract of the Dahna, then two days across the plain in lieutenancy between the Dahna and the breed highland and finally one day through the tract to Rajah - while.



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While in going from Riyadh back to the Gulf by way of Alaksa you have first three days through the desert and its outskirts to the Dahna, two days across the Dahna, two days across the Yamman ~~and~~ one day across the district of Alaksa with chief town Al Haffouf - From Al Haffouf you can either reach the shore line at Beair (commonly called Djais) or at ~~Al~~ Katif - From Beair to Alaksa is one day's journey but the heavy nature of the sand usually protracts the journey to from 10 to 12 days. From Katif the commencement of Alaksa district is between one & two days' journey and hence the chief town Al Haffouf two days more.

Al Haffouf is commonly called Koot al Haffouf from the ancient fort where the Govt. resides. When rapidly spoken the word is pronounced Afouf sometimes also it is called Alaksa from the name of its district - The ancient name of the district of Alaksa was Hajrath. It is said that the ruins of a considerable town of this name are still visible two or three days' journey to the Northwest and Southwest of Al Haffouf - Hajrath is said to have been a province of Al Yamama and tradition further asserts that the decided battle which gave this region the Mahomedans was fought near the town of Hajrath - ~~the name of~~ The three words Hajrath being the ancient name of Alaksa Hajr being the name of the strong belt above described and Beair being the proper name of the port above alluded to seem to have got confounded the one with the other such names as however are entirely distinct among



Bear means a small excavation or something cut away in allusion apparently to the small inlet and island and at that point of the coast -

Katif is the present port of the old district of Katif which joins the Ahsa district on its south and which originally was of a greater extent than it is now. It has been encroached upon by the desert sands inland. The term Katif bears allusion apparently to the plucking of fruits in this date-growing district. Katif is the punitive of this term. It is stated that the Karamata sect which arose some 300 years after the time of the prophet, once occupied both Alahia and Al-Katif and forcibly carried off the famous black stone from Mecca to Katif which place they seem to have desired to erect into a place of pilgrimage in substitution of Mecca. It appears there are two Alahia in Arabia namely the one above referred to, and known as Alahia Bahrain and the other near Medina on the road toward Mecca held by the Beni Saad of the Al Harab.

The large island off Bahrain was called Awal after the name of the original chief who settled there in the same manner as the island on the opposite coast was called Karis -

I am told that the remains of a considerable town are buried under the sand on the sea shore at a distance of one day's



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journey on the road from Al-Katif to Al-Beir  
(Is this the ancient Hamas?)

I cannot find that there is any record or sign of any settlement along the shore line between Katif and Koweit. There is an unhabited road from Koweit to Al-Batin being a length of eight days journey. To the right of this road coming from Koweit and at four days distance from that place are said to be the remains of an enormous stone fort - builted since the time of Nimrod. It is called Taji -

~~Koweit~~ The present town of Koweit is only one or two hundred years of age. The name is a corruption of Koot a fort. Its chief ancestors rather were the pirates of the mouth of that al-Arab and had their fort ~~at~~ <sup>called</sup> Mafraha at the head of the Zobair creek. I may mention in passing that the neighbourhood of this old fort is more accessible from sea and enjoys a better climate than Basrah. If we should ever construct a railway from the head of the Persian Gulf to Ashkandarow, it might be worth while examining whether the nearest and preferable route might not be from sea going steamer to meet the rail at the Zobair creek and thence to run the line direct keeping on the right bank of the Dufrateh throughout towards Aleppo.

The bay of Koweit is also called <sup>Granc</sup>  
said to be derived from ~~Garn~~ <sup>to</sup> & a horn in allusion  
the shape of the bay -

At the North west angle of the bay is a fort and salient called Iahannah. This is said to have been the site of the old port Ghiranensis like this as it may - bricks and other relics are found in ~~digging~~. The vicinity of this fort -



It is in this port that the horse dealers collect their horses from Hajd previous to embarkation for India - I subjoin a sketch on the various breeds of the Hajd horses - which are of all colours and vary in height from 14.1 to 14.2 average a horse of 14.3 is a large Hajd Horse - Some of the very best in point of endurance and form are 14.1 or even under - Within the past few days I have myself seen a reddish a chestnut colored Taglawy mare - a bay Ooabey mare two grey Hajds and nutmeg colored Kohaitch - The commonest color is gray shading from dark nutmeg up to almost pure white



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The coast line between Katif and Koweit is loosely called Adan. - Strictly speaking Adan is a strip of rising ground a few miles to the Southward of Koweit, and which is known to the native sailors as Hejaj al bent, from its supposed resemblance to the curve of the girls eyebrows.

Proceeding inland you come on a belt of country called Hajar, or Samman; the Hajar being applied to sandstone or friable stone generally, and Samman to a tract strewn with boulders or hard stones. This tract is of a stony pebbly character. It may have an average <sup>breadth</sup> of two day's journey. - It has a general direction between North West and North, and South East and South. It loses itself in the great desert called Rob-al-Khalil on its southern extremity, and in the great uninhabited tract lying to the West of the Euphrates on its northern extremity. -

Leaving the Samman and still proceeding inland you come on a second and parallel belt known as the Dakhna or Naffoud. - This tract also has an average breadth of two days journey, and like the Samman merges at its South Eastern and North Western extremities in the two deserts above alluded to. This belt is formed



formed of a succession of mounds or waves of sand popularly stated to be seven in number - Dahna being a name given to ~~a tract~~ a tract composed of sandy mounds; and Nafoud implying a succession of such mounds - Nafud <sup>thereof</sup>.

Leaving the Dahna you come again on a tract of various breadth lying between the Dahna and the highlands forming Rajd proper. This tract is known under different names at different points; for instance, at its narrowest part being that immediately beneath <sup>the</sup> Al Towayj hills, it is called Tedair. Further south, that is between the Mahmal district and the Dahna, it seems to have no distinctive name, but is sometimes called Tedair and sometimes Mahmal. Still further south that is between the Dahna and Raresh - it is called Orma.

The hill line immediately within the above mentioned tract forms the ~~Eastern~~ <sup>Eastern</sup> highlands of Rajd proper. This hill line runs in a general direction of North a little west and South a little east. At its northern point is Joffy, and from Joffy down to the village of Burdeh the range is known as Al Towayj. This is the highest portion of the Eastern highlands of Rajd. Below Burdeh there is a break in the range stretching from one to two days journey namely from the village of Tadig to the old town of Tedoor. The <sup>plateau</sup> formed by this break is called Mahmal. From Tedoor,

in



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in a southerly direction the country again rises and so reaches Riyadh distant one long day's journey through the villages of Byneh, Jebelch and the old Wahabee capital, Daceeyeh. These highlands to the southward of Tedroos are known <sup>as</sup> above stated /a. Al Aredh. The Wady Hanifah cleaves the breed from Byneh through Daceeyeh (which was situated half on one side of the valley and half on the other) towards Riyadh; and ~~of~~ <sup>afterwards</sup> bends ~~the~~ <sup>it</sup> in an easterly direction ~~towards~~ <sup>to</sup> ~~southward~~.

In describing the character of the country as above between the Persian Gulf and Rayd, I have described it as it would be crossed, coming for instance from Koweit to Riyadh, and I have not taken into consideration the regions of Washem, Hassim and Jabbal Shammar lying to the westward or Northward of Al Tawij and which either politically or geographically appertain, at the present moment, to Rayd.

The hill district, generally, in which Daceeyeh and Riyadh are situated is known as Al Aredh and it is only the valley which cleaves the district which is known as Wady Hanifah. It was this Wady, <sup>perhaps</sup> ~~apparently~~, or a <sup>branch</sup> ~~part~~ of it, which before it was conquered by the Arab-Sab. Muhamedans was known as the Wady Afan. Usually it is quite dry. After heavy rains it becomes a torrent. The bulk of the water losing itself in the sands to the Southward and Eastward.

\* This Al Aredh must not be confounded with Al Ard a range of hills stretching in a westerly direction near the road from Riyadh to Mecca.



central plateau

Eastward - The general watershed of the deserts of Arabia -  
which seems indeed to be to the Southward. It is asserted  
and Eastward. The water which is lost in the further that the  
sands <sup>x</sup> to the Southward draining probably <sup>of watershed</sup> <sub>of Oman from</sub>  
under the sands of Ras al-Khalid; and that which <sup>the confines</sup>  
passes to the Eastward, draining under the sands <sub>of Yemen and</sub>  
of the Bahra and reappearing, firstly in the lower <sup>level</sup> <sub>lands</sub> <sup>x</sup> <sub>Scenes like</sub>  
lands of Al-Uhas; secondly in <sup>the</sup> <sub>of</sub> lower plain <sub>below the said</sub>  
of the sea board near Ras Tanura and Katif; <sub>in the direction</sub>  
and thirdly in the sea itself at a depth of four or <sub>of the Hadramaut</sub>  
five fathoms near the island of Bahrain. <sub>& Rashid</sub>  
<sub>Scenes.</sub>

From Ray all two days journey,  
in a south westerly direction, <sup>where desert,</sup> sometimes <sup>valley</sup>  
known as El Yamameh. Tradition asserts that  
this region now ~~is~~ partly desolate, is the rem-  
nant of what was once a considerable state,  
destroyed, partly by encroachment of the desert,  
and partly by political convulsion. - I  
infer that El Yamameh originally <sup>then</sup> <sub>extended</sub> <sup>El Yamameh</sup>  
extended from the present <sup>Wadi</sup> <sub>El Yamameh</sub>  
in an easterly direction to the shores of  
the Persian Gulf. thus including the present  
district El Akia (then known as Hajar,  
sharing its provincial chief town of Hajar  
now in ruins two or three days journey S. West  
of the present provincial chief town El Hüfuf). -

The present town of  
El Yamameh is said to be on the site of  
the old capital. It is not in the valley  
but in an open plain. - It is six or seven



seven days journey from the present El Hufuf, & is four or five days' journey from the former chief town of El Ahsa Hajr. - The town of Salimeah is in Yamaneh, and from this point the Eastern branch of the Hanefah valley runs towards Al Ahsa, dividing El Yamaneh. -

There is running water and extensive date groves in El Yamaneh. But this water is said in part to come from a source named Seh (ج) a little to the southward where the Amur grazes & waters some of his horses. & is said to be derived from nearer springs & wells. There is no water flowing above ground from Bishah or from the Dossan Talleys to El Yamaneh. - No water reaches the Persian Gulf in the form of a river or perennial stream, at any point along its coast shore between Thwait at the Head of the Gulf and Cape Musandam at the entrance of the Gulf! -

The general law of the water shed of the Peninsula of Arabia from the Eastern countries of Hejaz, & from the Central Hills & Plateaus seems to be that of Southward & Eastward direction: that is to say, in the same manner as the water shed of Eastern Najd percolates towards the lower levels of the great Desert on the South & of El Ahsa El Khutteff & the Persian Gulf on the east. - So does the water of the Southern Najd find its way into the lower levels of the valley of El Yamaneh.



From near El Howtch El Hayr sea,  
with waste to the great Aravah, and  
so does the water from the El Aar &  
from Hazz al Rayah from the highlands  
on the Eastern boundary of Sonthern  
Hejaz find its way to the lower levels  
of the Bisha the <sup>Wady</sup> Towassor and <sup>The Wady</sup>  
the El Aflatij; <sup>Country</sup> with waste to the great <sup>is not a Province</sup>  
Desert after supplying the <sup>as far as</sup> <sup>itself.</sup> But  
of the above districts. -

Leaving Rayath and returning to the Persian Gulf by way of El Ahsa, you cross the same sort of country which you crossed in going from Khurath to Rayath, only in reversed order of course: In other words leaving Khurath you have a march of twelve long caravan days in a general direction of South West and by South, of which the first five days are in a diagonal direction across the rolling open ground loosely called Adan. Then for two days across the stony back of Sammarah. Then for two days across the sand 'hills of the Zehra'. Then for two days across the rolling & plain ground intervening between the Zehra & the highlands called Ravidh. & then finally one long day through the Ravidh to Rayath. - While in returning from Rayath to the Gulf by way of El Ahsa, you have first



P. Memo. ⑥

Mohammed ibn Saood (known as Abd al-Aziz) was the first person who during his time <sup>gradually</sup> acquired all the territory known as Nejd and added to it the province of Al-Uhsa, Katif, and part of the Ottoman Coast. When Abd al-Aziz, the eldest son, succeeded Mohammed, after his death, enemies from all quarters taking advantage of the changes marshaled upon him with the object of supplanting the new founded religion and reducing the Wahabee power. This could not be easily managed and the enemies, who were the Pasha of Basra and Sheriff of Mecca, found some difficulty in facing the endless tribes of the new reformed fanatic Arabs who had forces sent by Abd al-Aziz - headed by his son Saood to fight them. The



The Wahabees first descended on Medina  
and having given a victorious battle against  
the Turks, they plundered and spoiled every  
place and did not even care to save the  
sacred mosque of Imam Ali. which they  
reduced almost to ruins and took possession  
of all that was therein -

Afterwards Saood fought with the  
Kings of Hejaz and won him also victory -

Latterly Saood was sent by his father  
to take Bzaman. He went so far as Jeddah and  
besieged the town - but immediately after  
he was obliged, to postpone his present expedition  
by the news of his father's death. he  
broke off opportunity & returned to Riyadh -

Having arranged his home affairs  
he proceeded to Mejjaz and took possession  
of all the territory - and plundered Mecca  
and Medina -



It is said that on account of this  
an lawful or perhaps a wrongful act  
Fortune went against him and he  
and his successors ever since have been  
reduced in power so far as to become  
subservient to other Powers.

The Mohammedan Nation moved by  
this act of Saood resolved to join all and  
make some arrangement for  
putting an end to it at once -

Mohamed Ali Pasha of Egypt  
sent Ibrahim Pasha as the head of a crew  
force to destroy the Naja territory and when  
slay or take prisoners, all the Saood family  
Accordingly Ibrahim Pasha went to Bagdad  
and slaying many took the said  
family as prisoners to Egypt & banished  
But when Ibrahim Pasha had reached



Sa'ezah Saood had died and his son had succeeded him - So Abdell was taken to one tomb while and killed and the rest of the family <sup>wanting his present aman</sup> were left under arrest in Egypt. The only person that saved himself was Torky the father of the present Amiri - by <sup>deserting</sup> ~~admitting~~ the hill camp. For some time the former Sheikhs ruled in Saudi, but soon after Torky made his appearance and taking the Sheikhs against the territory of Mecca - The Turkish Govt at first tried to threaten him - but finding it rather difficult entered into some agreements with him - gave up all his relatives and acknowledged him as the Amiri <sup>of</sup> ~~of~~ on certain conditions (unknown) - Torky was the first who ruled in Saudi from the family of Abdell.



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## Koweit

The main inland trade is with the Bedouins who come down from the direction of Mejd during the spring and bring Rorghun & Wool Thanes for Dishes, Coffee, Rice & some piece goods. Also Bamboos for canes - The Rice is brought mainly from Malabar coast - and also from Brazil & other places - Corn comes from the Persian Coast & from <sup>dates from</sup> Monk. Bamboos from Goa - The Jews have a great freedom at Koweit and the currency is French Dollar - & Bankers Letters. There are also some Rupees - and some Gold Sovereigns. Bills can be obtained on Bombay, Madras, Calcutta, Rangoon, in Mejd -

Water

Climate in the neighbourhood probably the same round the Gulf -



Memo.

Bedouin feeding entirely on camel milk during spring while camels get green grass -

Brook of Kurnel told me of the same -

Bedouins near coast eat dried fish - but in the interior date, corn, camel's milk - They store locust also. When hard pushed to it an Arab will kill a sheep but it - give the meat to his horse one day and then feed him on the broth -

Camels' milk is considered very nourishing for horses always given to colts.

Bedouins Cheffrahs and Abbos are made at <sup>Gailan in</sup> ~~Lahsa~~

Spears head come from all directions -

Arabs of the west smoke both Kargila & chebook & Sebel. & the Drangit they smoke the tobacco brought from the Konyah Lijah - that for their pipes comes from the direction of Mosul and Yezman via Mro Khas - silk is prohibited amongst the Wahabees

A Trade in coffee & other articles is carried on from Yezman to Major - They are brought by degrees by the different tribes to Rejain & Al Swassar

where they are taken up by the Rayed traders -

A Wahabee Bedouin found smoking will be killed a Banish or however Bedouin on the sea land would probably smoke any where in Major with impunity unless in the presence of the Amiri himself -

Camels milk considered good for eyes -

The Bedouins do not drink cold water at night, considering it bad for the eyes -

a Muslim of an artificial canal from the Sufi after through Adan down to Khairaff -



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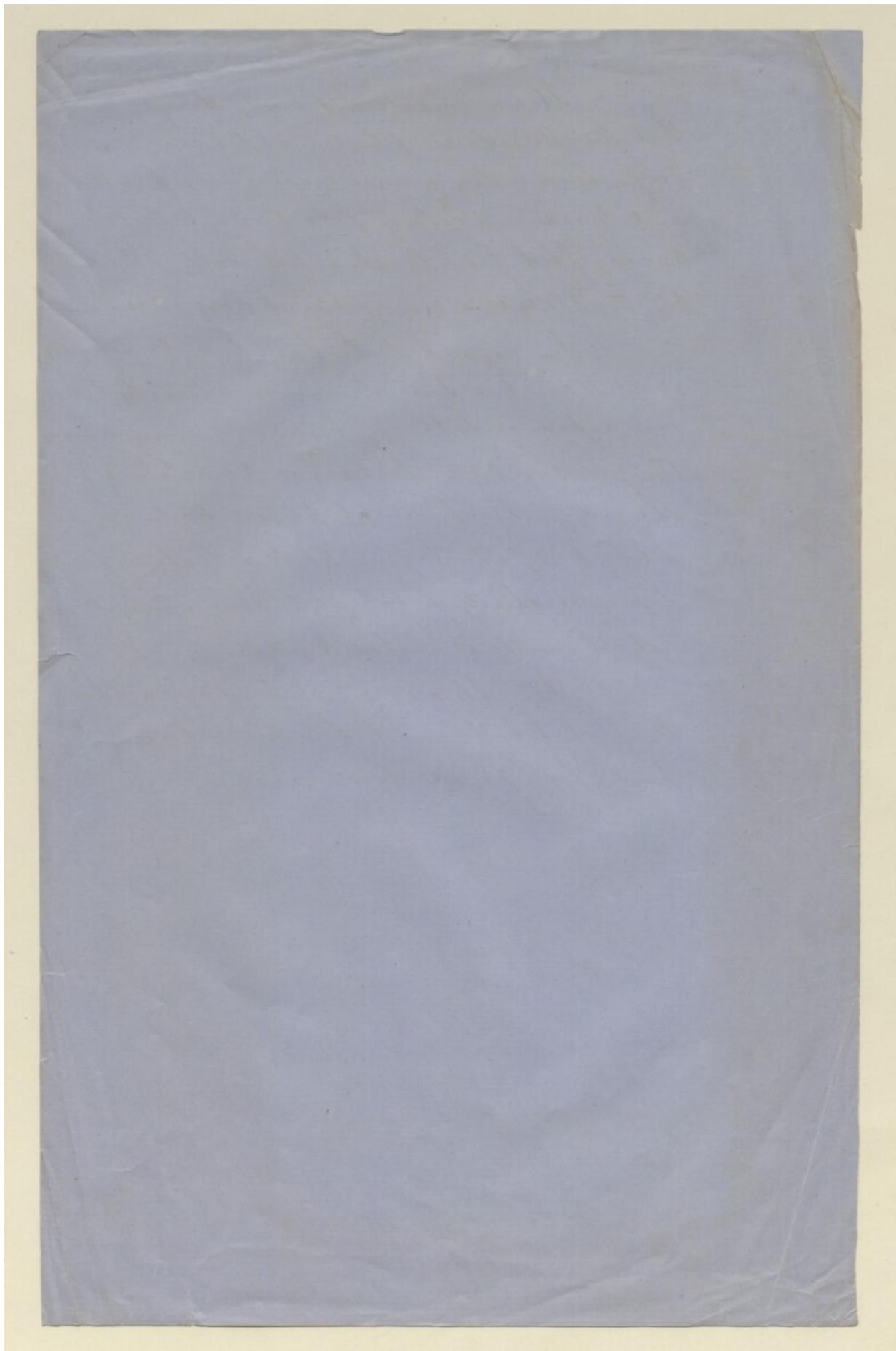
It was mentioned to me the other day that the Mundwee of Cutch and Occa in that Gulf, derive their names respectively from Medina, and Mecca: a colony of the Prophet's tribe Koreish having fled from Arabia to the Gulf of Cutch. Are the Grassies a corruption of Koreishes? -

In regard to the family of the founder of the Wahabee sect, I may mention that it is now represented only by one old man of ninety years of age who lives on his estate near Riyatt. - The spiritual power, the Cazee, is now wholly apart from Abd-al-Wahab's family. I propose shortly to submit to Government a report on the Wahabee power. -

I trust also soon to prepare a sketch Map of Hajd and to determine some of the principal points by observation. -



### Note about the Mundwee of Cutch and Occa [72v] (2/2)





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Closet men brought among the enemy which are -  
The Amir pays 10 Thousand Dollars tribute & his father  
also some horses & Peacock -  
His own revenues are nearly dependent on Dule  
graves at Lashkar & Khalid - which give  
15 Thousand Dollars -  
He receives also from the Maritime Arabs & the  
Mukat Zikat as per margin -  
A good deal of the above amount are however  
made over to pay for the guarding of frontier  
& administration of provinces -  
Other tribes render him horses & military and  
in return for general protection and  
allowance in territory the Amir and he  
sends him some horses & so far that he  
can remove the chief -  
There are other tribes round about Mysore whom  
under specified arrangement the Amir  
permits to graze un molested within a certain  
- immediately beyond his frontier - the  
Amir however is not pledged to protect  
these people unless from the tribes directly  
under his rule - for instance a few  
days ago - some of the large tribe Daffas  
lying between the latitudes of Mysore and  
Bengal plundered one of the unprotected  
tribes on the frontier of Mysore but the Amir's  
agreement with the Daffas chief precludes  
his interference -  
The Amir has said lots in straightened circumstances  
when his difficulties arise from tribes  
the Port Job interference and the

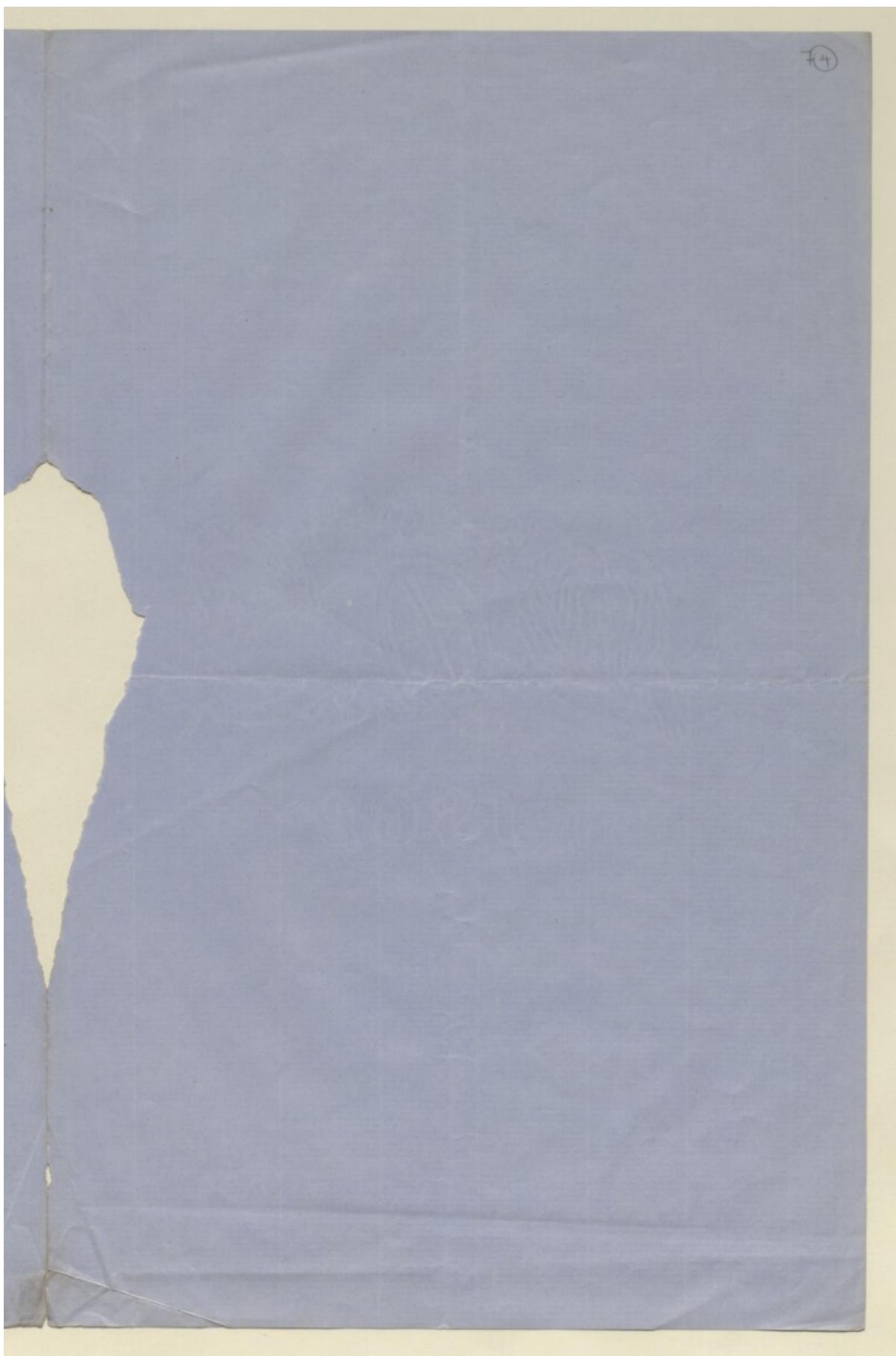


Part of memorandum about Amir Faisul ibn Turki al Sa'ud of the Wahabees  
[Wahhabi] [73v] (2/4)

intrigues and opposition of his own numerous relatives - His deputy at Turaq named Turki may probably become independent. His deputy at Lahr a being brother to Turki would also become independent and if he found the ~~Assassination~~ ~~Assassination~~ -



Part of memorandum about Amir Faisul ibn Turki al Sa'ud of the Wahabees  
[Wahhabi] [74r] (3/4)



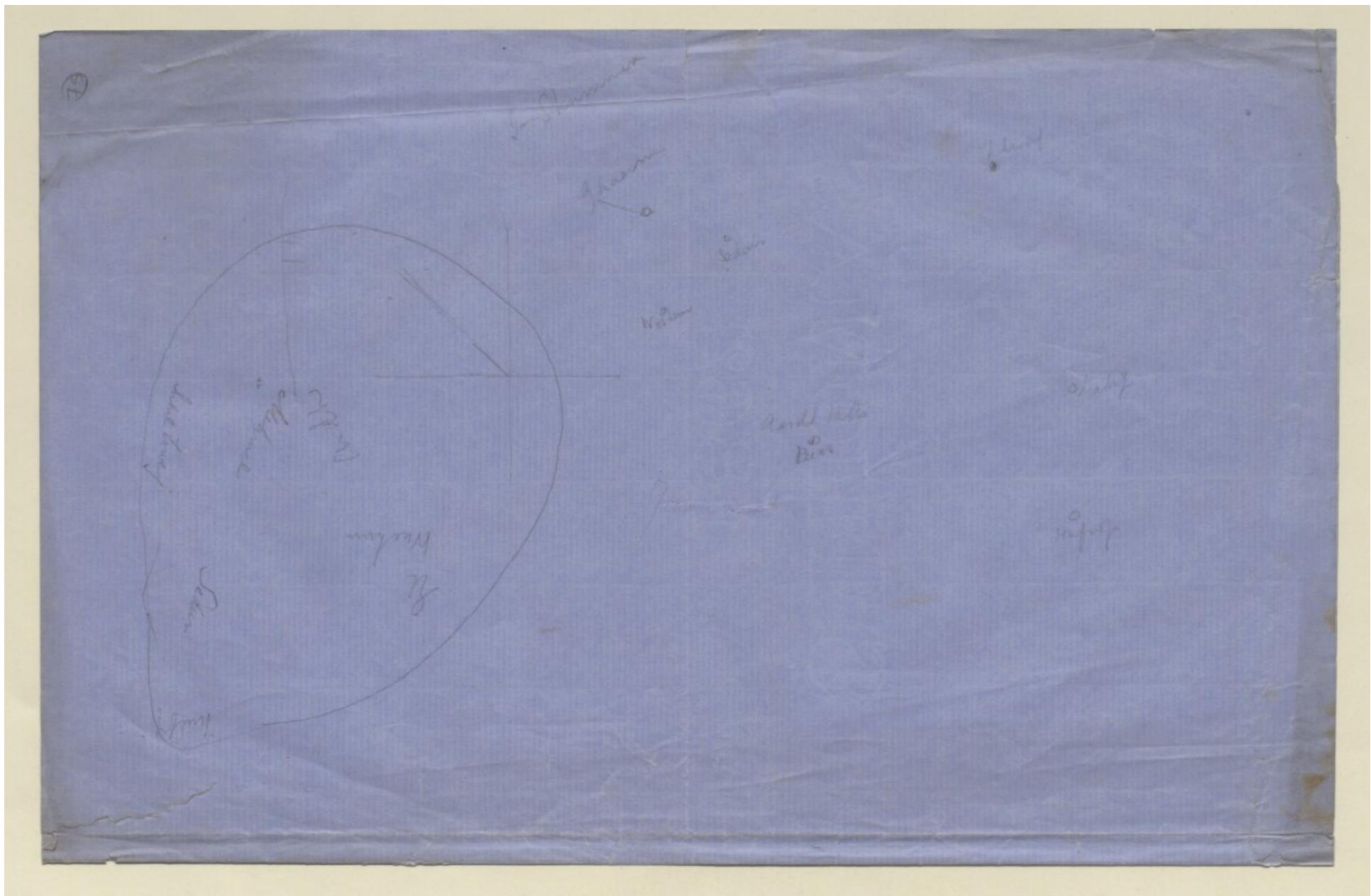


Part of memorandum about Amir Faisul ibn Turki al Sa'ud of the Wahabees  
[Wahhabi] [74v] (4/4)

Memo. When writing Mr. Jinn - to keep eye on it.



Draft pencil sketches of Nejd [Najd] territory [75r] (1/4)



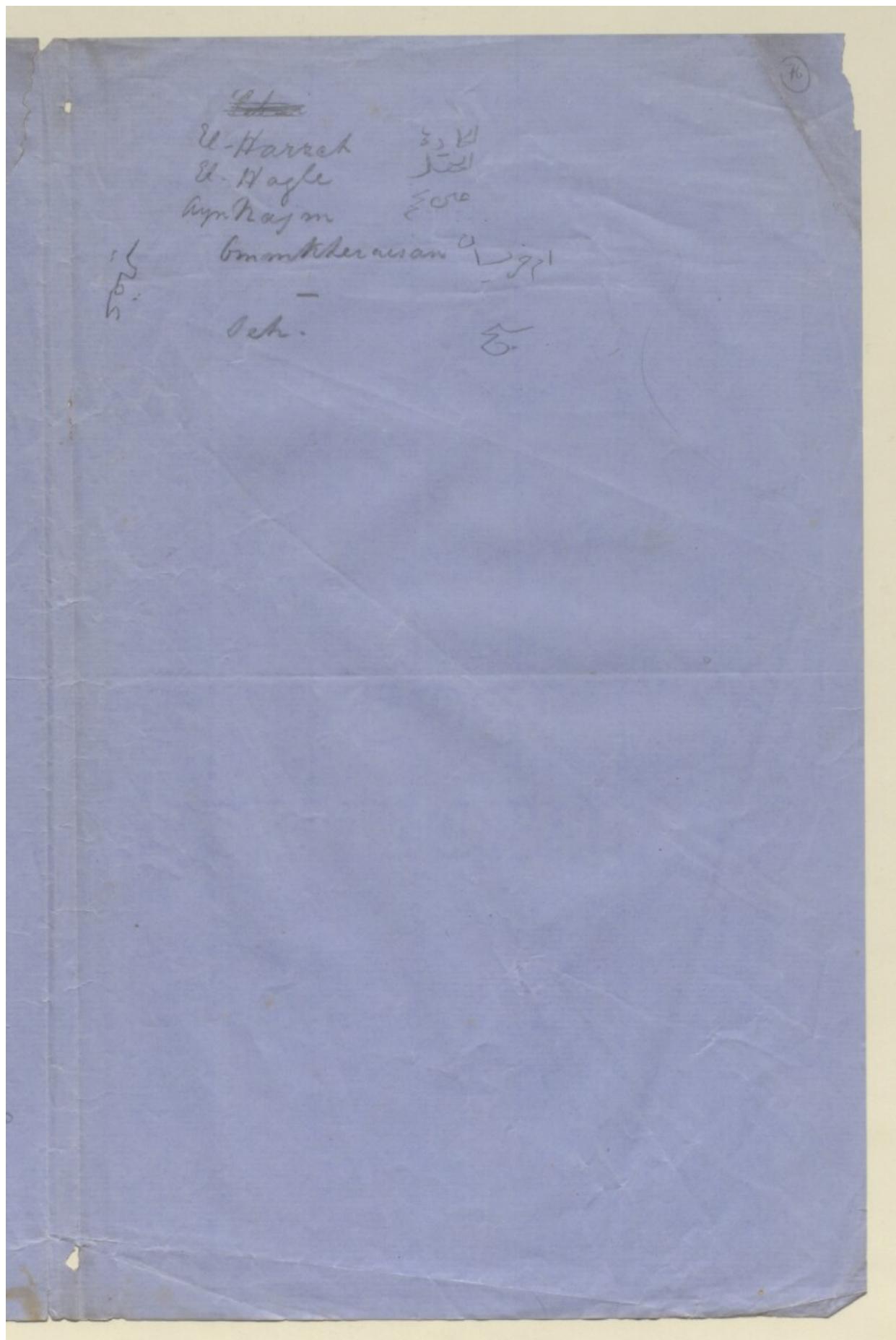


Draft pencil sketches of Nejd [Najd] territory [75v] (2/4)



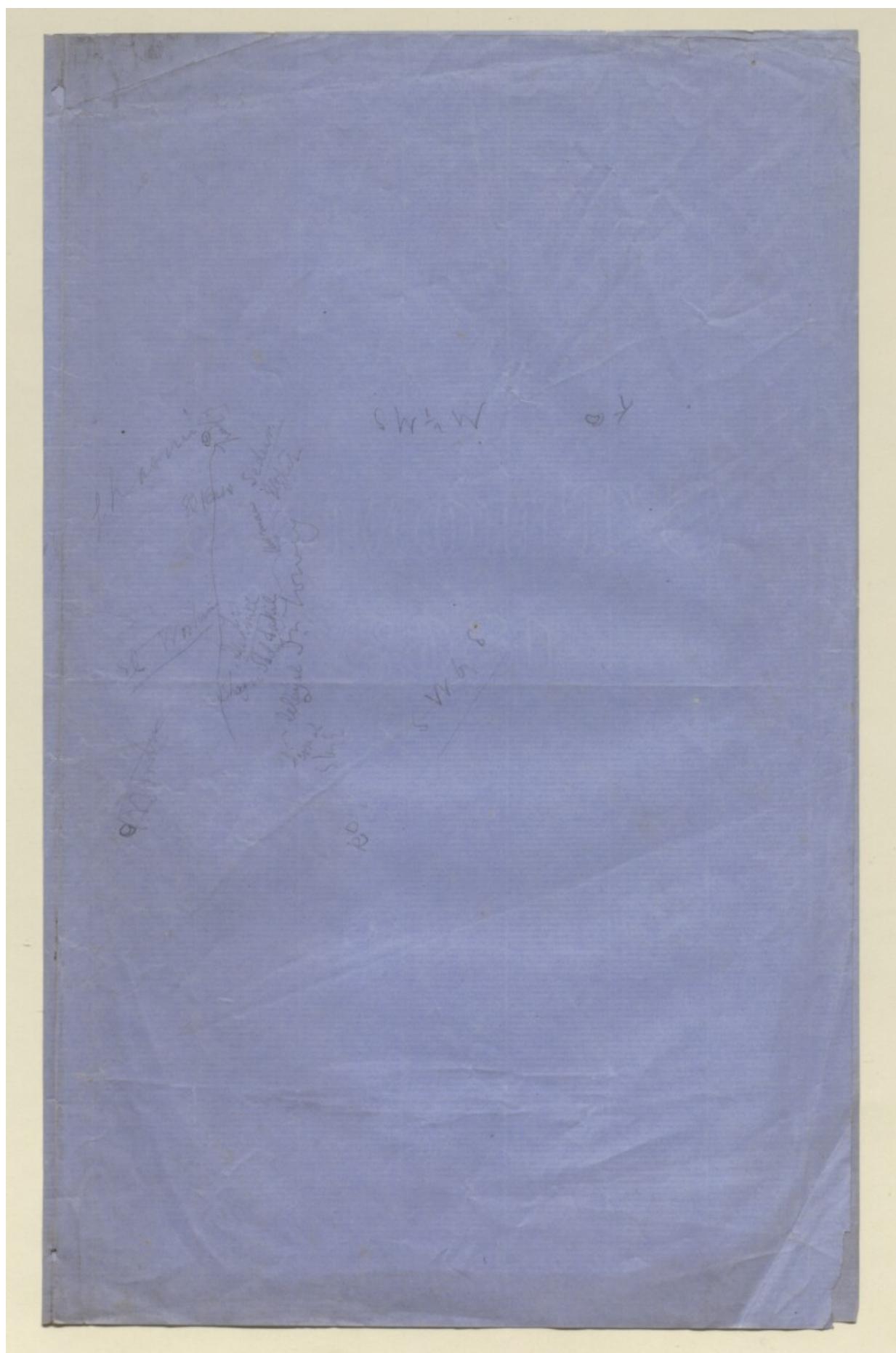


Draft pencil sketches of Nejd [Najd] territory [76r] (3/4)





Draft pencil sketches of Nejd [Najd] territory [76v] (4/4)





'Statement showing the number of names of Arab Tribes of the Nejd [Najd] Territory' [77r] (1/2)

Statement showing the number and names of Arab Tribes of the Nejd Territory

Name of Tribe	Name of Chieftain	Head Quarter	Sabkhan	Population	Amount of tribute	Amount of tribute per capita	Remarks
Anaizah	Raya al Awazee	Masbar	52	156,000	75,000	14,000	The chief of all tribes, besides the tributaries
Al'arb	al'Arab	Frontier between Nejd & H. B. 1820	40	135,000	50,000	12,000	
Dowafir	Mohammed ibn Gowaid	Dowafir	40	120,000	40,000	4,000	has to give to the Amir annually
Elshammam	Ibtal ibn Reebid	Subbat Hammam	35	87,500	50,000	12,000	some horses to the Amir
Bilharbi	Tosky ibn Bel Ayan	Hazmal Raya	40	80,000	75,000	10,000	number of the same
Bahlani	Mahomed ibn Farhat	Abd el Sala	30	45,000	40,000	6,000	or out-lieutenants he has under him
Melai	Mawiyed al Sowash	Sedair	25	30,000	15,000	12,000	has under him
Sebaa	Ippaff abu Tensam	Aarush	2	3,000	None	1,000	In return he will receive from the Amir
School	Shady ibn Rowaidah	de	2	4,000	—do—	1,000	
Al Marrah	Ali al Marrah	Mabsa	3	9,000	10,000	1,500	some presents of
Bene Kais	Thaleel ibn Belaul	Mabsa Khalif	4	12,000	None	1,500	Clothes, Arms, etc.
Bene Khawaled	Mondil ibn Mondil	de	8	32,000	—do—	6,000	The Tribes paying no tribute are bound
Awazem	Saif al Malanee	Alehrat Lebara	40	80,000	—do—	None	to protect the frontier
Za'at	Maydat ibn Messayen	Mabsa	20	40,000	—do—	3,000	
Sefran	Arabian	de	3	7,500	30,000	2,000	or the districts they inhabit and to go
Al Shanner	Ali ibn Soraya	Khary	4	8,000	8,000	1,000	
Gyman	Mahomed el Sovel	Mabsa	6	15,000	25,000	12,000	in any application
Ibbilan	Khawaled ibn Lamy	de	8	16,000	None	10,000	the borders may touch
Souwe Reshid	Near ibn Mesayen	Sedair	15	30,000	20,000	3,000	keep them
Berwah	Heddahibn Mesayen	Garsoun	12	30,000	75,000	8,000	The Chiefs given
Adwain	Kauner ibn Yessaud	Mabsa	5	10,000	None	2,000	tribes are paid by the Amir and get no annual supply
Masheer	Hannah ibn Yassan	de	2	5,000	—do—	5,000	
Sel'ah	Kelmeel ibn Shaitan	Kalf	2	6,000	—do—	2,500	of persons mostly bandits
Bene Kermim	Abdalla ibn Muni	Washm	—	—	—	—	The Nejwan <sup>and</sup> polygynous because the Wahabites take them for a low caste and do not deserve any thing from them
Menawaser	Noman ibn Haaseer	Catar	6	15,000	—	—	
			409	914,500	57,000	129,500	



'Statement showing the number of names of Arab Tribes of the Nejd [Najd] Territory' [77v] (2/2)

